COLLECTED WORKS OF KOREAN BUDDHISM

2

知訥

CHINUL

SELECTED WORKS

Jogye Order of Korean Buddhism

COLLECTED WORKS OF KOREAN BUDDHISM

VOLUME 2

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Collected Works of Korean Buddhism, Vol. 2

Chinul: Selected Works

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VOLUME 2

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CHINUL
SELECTED WORKS

TRANSLATION, ANNOTATION, AND INTRODUCTION BY

ROBERT E. BUSWELL, JR.

Preface to
The Collected Works of Korean Buddhism

At the start of the twenty-first century, humanity looked with hope on the dawning of a new millennium. A decade later, however, the global village still faces the continued reality of suffering, whether it is the slaughter of innocents in politically volatile regions, the ongoing economic crisis that currently roils the world financial system, or repeated natural disasters. Buddhism has always taught that the world is inherently unstable and its teachings are rooted in the perception of the three marks that govern all conditioned existence: impermanence, suffering, and non-self. Indeed, the veracity of the Buddhist worldview continues to be borne out by our collective experience today.

The suffering inherent in our infinitely interconnected world is only intensified by the unwholesome mental factors of greed, anger, and ignorance, which poison the minds of all sentient beings. As an antidote to these three poisons, Buddhism fortunately also teaches the practice of the three trainings: *śīla*, or moral discipline, the endurance and self-restraint that controls greed; *samādhi*, the discipline of meditation, which pacifies anger; and *prajñā*, the discipline of wisdom, which conquers ignorance. As human beings improve in their practice of these three trainings, they will be better able to work compassionately for the welfare and weal of all sentient beings.

Korea has a long history of striving to establish a way of life governed by discipline, compassion, and understanding. From the fifth century C.E. onward, the Korean saṅgha indigenized both the traditional monastic community and the broader Mahāyāna school of Buddhism. Later, the insights and meditative practices of the Seon tradition were introduced to the peninsula and this practice lineage lives on today in meditation halls throughout the country. Korea, as a land that has deep affinities with the Buddhist tradition, has thus seamlessly transmitted down to the present the living heritage of the Buddha's teachings.

These teachings begin with Great Master Wonhyo, who made the vast and profound teachings of the Buddhadharma accessible to all through his

various "doctrinal essentials" texts. Venerable Woncheuk and State Preceptor Daegak Uicheon, two minds that shined brightly throughout East Asia, left us the cherished legacy of their annotated commentaries to important scriptures, which helped to disseminate the broad and profound views of the Mahāyāna, and offered a means of implementing those views in practice. The collected writings of Seon masters like Jinul and Hyujeong revealed the Seon path of meditation and illuminated the pure land that is inherent in the minds of all sentient beings. All these works comprise part of the precious cultural assets of our Korean Buddhist tradition. The bounty of this heritage extends far beyond the people of Korea to benefit humanity as a whole.

In order to make Korea's Buddhist teachings more readily accessible, Dongguk University had previously published a fourteen-volume compilation of Korean Buddhist works written in literary Chinese, the traditional lingua franca of East Asia, comprising over 320 different works by some 150 eminent monks. That compilation effort constituted a great act of Buddhist service. From that anthology, ninety representative texts were then selected and translated first into modern vernacular Korean and now into English. These Korean and English translations are each being published in separate thirteen-volume collections and will be widely distributed around the world.

At the onset of the modern age, Korea was subjected to imperialist pressures coming from both Japan and the West. These pressures threatened the continuation of our indigenous cultural and religious traditions and also led to our greatest cultural assets being shuttered away in cultural warehouses that neither the general public nor foreign-educated intellectuals had any interest in opening. For any people, such estrangement from their heritage would be most discomforting, since the present only has meaning if it is grounded in the memories of the past. Indeed, it is only through the self-reflection and wisdom accumulated over centuries that we can define our own identity in the present and ensure our continuity into the future. For this reason, it is all the more crucial that we bring to the attention of a wider public the treasured dharma legacy of Korean Buddhism, which is currently embedded in texts composed in often impenetrable literary Chinese.

Our efforts to disseminate this hidden gem that is Korean Buddhism

reminds me of the simile in the *Lotus Sūtra* of the poor man who does not know he has a jewel sewn into his shirt: this indigent toils throughout his life, unaware of the precious gem he is carrying, until he finally discovers he has had it with him all along. This project to translate and publish modern vernacular renderings of these literary Chinese texts is no different from the process of mining, grinding, and polishing a rare gem to restore its innate brilliance. Only then will the true beauty of the gem that is Korean Buddhism be revealed for all to see. A magnificent inheritance can achieve flawless transmission only when the means justify the ends, not the other way around. Similarly, only when form and function correspond completely and nature and appearance achieve perfect harmony can a being be true to its name. This is because the outer shape shines only as a consequence of its use, and use is realized only by borrowing shape.

As Buddhism was transmitted to new regions of the world, it was crucial that the teachings preserved in the Buddhist canon, this jewel of the Dharma, be accurately translated and handed down to posterity. From the inception of the Buddhist tradition, the Buddhist canon or "Three Baskets" (*Tripiṭaka*), was compiled in a group recitation where the oral rehearsal of the scriptures was corrected and confirmed by the collective wisdom of all the senior monks in attendance. In East Asia, the work of translating Indian Buddhist materials into literary Chinese –the lingua franca for the Buddhist traditions of China, Korea, Japan, and Vietnam– was carried out in translation bureaus as a collective, collaborative affair.

Referred to as the "tradition of multi-party translation," this system of collaboration for translating the Indian Sanskrit Buddhist canon into Chinese typically involved a nine-person translation team. The team included a head translator, who sat in the center, reading or reciting the Sanskrit scripture and explaining it as best he could with often limited Chinese; a philological advisor, or "certifier of the meaning," who sat to the left of the head translator and worked in tandem with him to verify meticulously the meaning of the Sanskrit text; a textual appraiser, or "certifier of the text," who sat at the chief's right and confirmed the accuracy of the preliminary Chinese rendering; a Sanskrit specialist, who carefully confirmed the accuracy of the language

of the source text; a scribe, who transcribed into written Chinese what was often initially an oral Chinese rendering; a composer of the text, who crafted the initial rendering into grammatical prose; the proofreader, who compared the Chinese with the original Sanskrit text; the editor, who tightened up and clarified any sentences that were vague in the Chinese; and finally the stylist, who sat facing the head translator, who had responsibility for refining the final rendering into elegant literary Chinese. In preparing these vernacular Korean and English renderings of Korean Buddhist works, we have thought it important to follow, as much as possible, this traditional style of Buddhist literary translation that had been discontinued.

This translation project, like all those that have come before it, had its own difficulties to overcome. We were forced to contend with nearly-impossible deadlines imposed by government funding agencies. We strained to hold together a meager infrastructure. It was especially difficult to recruit competent scholars who were fluent in literary Chinese and vernacular Korean and English, but who had with the background in Buddhist thought necessary to translate the whole panoply of specialized religious vocabulary. Despite these obstacles, we have prevailed. This success is due to the compilation committee which, with sincere devotion, overcame the myriad obstacles that inevitably arose in a project of this magnitude; the translators both in Korea and abroad; the dedicated employees at our committee offices; and all our other participants, who together aimed to meet the lofty standard of the cooperative translation tradition that is a part of our Buddhist heritage. To all these people, I would like to express my profound gratitude.

Now that this momentous project is completed, I offer a sincere wish on behalf of all the collaborators that this translation, in coming to fruition and gaining public circulation, will help illuminate the path to enlightenment for all to see.

Kasan Jikwan (伽山 智冠)
32nd President of the Jogye Order of Korean Buddhism
President, Compilation Committee of Korean Buddhist Thought
October 10, 2009 (2553rd year of the Buddhist Era)

On the Occasion of Publishing *The Collected Works of Korean Buddhism*

The Jogye Order of Korean Buddhism, together with Buddhists everywhere, is pleased to dedicate to the Three Jewels –the Buddha, Dharma, and Saṅgha– the completed compilation of the Korean and English translations of *The Collected Works of Korean Buddhism.* The success of this translation project was made possible through the dedication of Venerable Kasan Jikwan, former president of the Jogye Order and president of the Compilation Committee of Korean Buddhist Thought. Both the Korean and English translations are being published through the labors of the members of the Compilation Committee and the many collaborators charged with the tasks of translation, editing, and proofreading the compilation.

The thirteen volumes of *The Collected Works of Korean Buddhism* are the products of nearly 1,700 years of Buddhist history in Korea. These Buddhist works are the foundation and pillar of Korean thought more broadly. This compilation focuses on four towering figures in Korean Buddhism: Venerable Wonhyo, posthumously named State Preceptor Hwajaeng, who was renowned for his doctrinal thought; Venerable Uisang, great master of the *Avataṃsaka Sūtra* and pedagogical role model who was respected for his training of disciples; Venerable Jinul, also known as State Preceptor Bojo, who revitalized Seon Buddhism through the Retreat Society movement of the mid-Goryeo dynasty; and Venerable Hyujeong, also known as State Preceptor Seosan, who helped to overcome national calamities while simultaneously regularizing Korean Buddhist practice and education.

Through this compilation, it is possible to understand the core thought of Korean Buddhism, which continued unbroken through the Three Kingdoms, Goryeo, and Joseon periods. Included are annotated translations of carefully selected works introducing the Hwaeom, Consciousness-Only, and Pure Land schools, the Mahāyāna precepts, Seon Buddhism, the travel journals of Buddhist pilgrims, Buddhist cultural and historical writings, and the epitaphs of great monks.

This work is especially significant as the fruition of our critical efforts

to transform the 1,700 years of Korean Buddhist thought and practice into a beacon of wisdom that will illuminate possible solutions to the many problems facing the world today. Śākyamuni Buddha's teachings from 2,600 years ago were transmitted centuries ago to the Korean peninsula, where they have continuously guided countless sentient beings towards truth. *The Collected Works of Korean Buddhism* contains a portion of the fruits realized through Koreans' practice of the Buddha's wisdom and compassion.

With the successful completion of this compilation, we confirm the power of the Jogye Order executives' devotion and dedication and benefit from their collective wisdom and power. So too can we confirm through the thought of such great masters as Wonhyo, Uisang, Jinul, Hyujeong and others a key feature of Buddhism: its power to encourage people to live harmoniously with each other through mutual understanding and respect.

The current strengthening of the traditions of Buddhist meditation practice and the revitalization of the wider Korean Buddhist community through education and propagation derive in large measure from the availability of accurate, vernacular translations of the classics of the sages of old, so that we too may be imbued with the wisdom and compassion found in their writings. When the lessons of these classics are made available to a contemporary audience, they can serve as a compass to guide us toward mutual understanding so that we may realize the common good that unifies us all.

Compilation of this thirteen-volume English-language edition of *The Collected Works of Korean Buddhism* is an especially monumental achievement. To take on the task of translating these classics into English, global experts on Korean Buddhism were recruited according to their areas of expertise and were asked to consult with the scholars preparing the new Korean translations of these texts when preparing their own renderings. Though some English translations of Korean Buddhist texts have been made previously, this is the first systematic attempt to introduce to a Western audience the full range of Korean Buddhist writing. The compilation committee also sought to implement strict quality control over the translations by employing a traditional multiparty verification system, which encouraged a sustained collaboration between the Korean and English teams of translators.

This English translation of the *Collected Works* will serve as the cornerstone for the world-wide dissemination of knowledge about the Korean Buddhist tradition, which has heretofore not garnered the recognition it deserves. Together with international propagation efforts, Korean traditional temple experiences, and the temple-stay program, the English translation of the *Collected Works* will make an important contribution to our ongoing efforts to globalize Korean Buddhism. To facilitate the widest possible dissemination of both the Korean and English versions of this compilation, digital editions will eventually be made available online, so that anyone who has access to the Internet will be able to consult these texts.

Among all types of giving, the most precious of all is the gift of Dharma, and it is through sharing these teachings that we seek to spread the wisdom and compassion of Korean Buddhism, as well as the spirit of mutual understanding and unity, to people throughout the world. Our efforts to date have been to secure the foundation for the revitalization of Korean Buddhism; now is the time for our tradition to take flight. *The Collected Works of Korean Buddhism* appears at an opportune moment, when it will be able to serve as a guiding light, illuminating the way ahead for Korean Buddhism and its emerging contemporary identity.

To all those who worked indefatigably to translate, edit, and publish this collection; to the compilation committee, the researchers, translators, proofreaders, editors, and printers; and to all the administrative assistants associated with the project, I extend my deepest appreciation and thanks. Finally, I rejoice in and praise the indomitable power of Venerable Jikwan's vow to complete this massive compilation project.

With full sincerity, I offer this heartfelt wish: may all the merit deriving from this monumental work be transferred to the Buddhas, the bodhisattvas, and all sentient beings.

Haebong Jaseung (海峰 慈乘)
33rd President of the Jogye Order of Korean Buddhism
President, Compilation Committee of Korean Buddhist Thought
January 20, 2010 (2554th year of the Buddhist Era)

Preface to the English Edition of *The Collected Works of Korean Buddhism*

Buddhism has nearly a 1,700-year history in Korea and the tradition continues to thrive still today on the peninsula. Buddhism arrived in Korea from India and China by at least the fourth century C.E. and the religion served as the major conduit for the transmission of Sinitic and Serindian culture as a whole to Korea. But Korean Buddhism is no mere derivative of those antecedent traditions. Buddhists on the Korean peninsula had access to the breadth and depth of the Buddhist tradition as it was being disseminated across Asia and they made seminal contributions themselves to Buddhist thought and meditative and ritual techniques. Indeed, because Korea, like the rest of East Asia, used literary Chinese as the lingua franca of learned communication (much as Latin was used in medieval Europe), Korean Buddhist writings were disseminated throughout the entire region with relative dispatch and served to influence the development of the neighboring Buddhist traditions of China and Japan. In fact, simultaneous with implanting Buddhism on the peninsula, Korean monks and exegetes were also joint collaborators in the creation and development of the indigenous Chinese and Japanese Buddhist traditions. *The Collected Works of Korean Buddhism* seeks to make available in accurate, idiomatic English translations the greatest works of the Korean Buddhist tradition, many of which are being rendered for the first time into any Western language.

The thirteen volumes of this anthology collect the whole panoply of Korean Buddhist writing from the Three Kingdoms period (ca. 57 C.E.–668) through the Joseon dynasty (1392–1910). These writings include commentaries on scriptures as well as philosophical and disciplinary texts by the most influential scholiasts of the tradition; the writings of its most esteemed Seon adepts; indigenous collections of Seon *gongan* cases, discourses, and verse; travelogues and historical materials; and important epigraphical compositions. Where titles were of manageable length, we have sought to provide the complete text of those works. Where size was prohibitive, we have instead offered representative selections from a range

of material, in order to provide as comprehensive a set of sources as possible for the study of Korean Buddhism. The translators and editors also include extensive annotation to each translation and substantial introductions that seek to contextualize for an English-speaking audience the insights and contributions of these works.

Many of the scholars of Korean Buddhism active in Western academe were recruited to participate in the translation project. Since the number of scholars working in Korean Buddhism is still quite limited, we also recruited as collaborators Western specialists in literary Chinese who had extensive experience in English translation.

We obviously benefitted enormously from the work of our Korean colleagues who toiled so assiduously to prepare the earlier Korean edition of these *Collected Works*. We regularly consulted their vernacular Korean renderings in preparing the English translations. At the same time, virtually all the Western scholars involved in the project are themselves specialists in the Buddhist argot of literary Chinese and most already had extensive experience in translating Korean and Chinese Buddhist texts into English. For this reason, the English translations are, in the majority of cases, made directly from the source texts in literary Chinese, not from the modern Korean renderings. Since translation always involves some level of interpretation, there are occasional differences in the understanding of a passage between the English and Korean translators, but each translator retained final authority to decide on the preferred rendering of his or her text. For most of the English volumes, we also followed the collaborative approach that was so crucial in preparing the Korean translations of these *Collected Works* and held series of meetings where the English translators would sit together with our Korean counterparts and talk through issues of terminology, interpretation, and style. Our Korean collaborators offered valuable comments and suggestions on our initial drafts and certainly saved us from many egregious errors. Any errors of fact or interpretation that may remain are of course our responsibility.

On behalf of the entire English translation team, I would like to express our thanks to all our collaborators, including our translators Juhn Young

Ahn, Robert Buswell, Michael Finch, Jung-geun Kim, Charles Muller, John Jorgensen, Richard McBride, Jin Y. Park, Young-eui Park, Patrick Uhlmann, Sem Vermeersch, Matthew Wegehaupt, and Roderick Whitfield; as well as our philological consultants Chongdok Sunim, Go-ok Sunim, Haeju Sunim, Misan Sunim, Woncheol Sunim, Byung-sam Jung, and Young-wook Kim. We are also appreciative to Ven. Jaseung Sunim, the current president of the Jogye Order of Korean Buddhism, for his continued support of this project. Our deepest gratitude goes to Ven. Jikwan Sunim (May 11, 1932–January 2, 2012), one of the most eminent monks and prominent scholars of his generation, who first conceived of this project and spearheaded it during his term as president of the Jogye Order of Korean Buddhism. Jikwan Sunim's entire career was dedicated to making the works of Korean Buddhism more accessible to his compatriots and better known within the wider scholarly community. It is a matter of deep regret that he did not live to see the compilation of this English version of the *Collected Works*.

Finally, it is our hope that *The Collected Works of Korean Buddhism* will ensure that the writings of Korean Buddhist masters will assume their rightful place in the developing English canon of Buddhist materials and will enter the mainstream of academic discourse in Buddhist Studies in the West. Korea's Buddhist authors are as deserving of careful attention and study as their counterparts in Indian, Tibetan, Chinese, and Japanese Buddhism. This first comprehensive collection of Korean Buddhist writings should bring these authors the attention and sustained engagement they deserve among Western scholars, students, and practitioners of Buddhism.

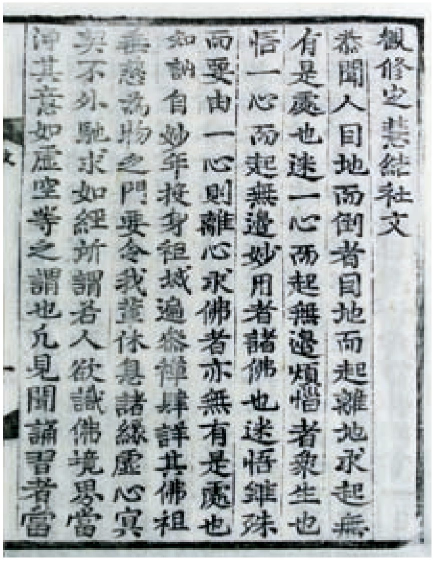
Robert E. Buswell, Jr.
Distinguished Professor of Buddhist Studies, University of California, Los Angeles (UCLA)
Chair, English Translation Editorial Board, *The Collected Works of Korean Buddhism*
May 20, 2012 (2556th year of the Buddhist Era)



Portrait of Chinul, State Preceptor Puril Pojo (ca. 18th century; originally hung in the State Preceptors Hall at Songgwangsa, now in the Songgwangsa Museum collection)

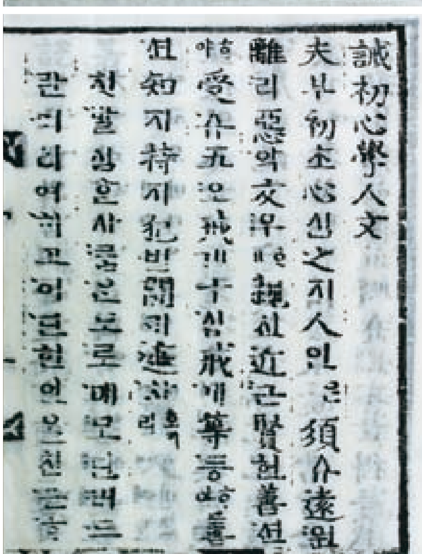


Top: Chinul's reliquary stūpa
Left: Lithic stele accompanying Chinul's reliquary stūpa
Right: Lithic stele of Chinul's *Funerary Inscription and Epitaph*
(all located on the campus of Songgwangsa)

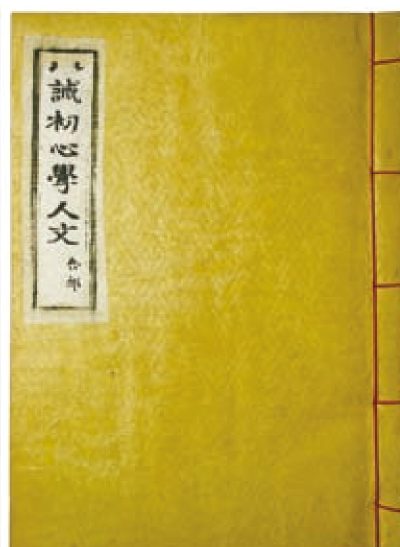


勸修定慧結社文

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誡初心學人文



誡初心學人文

Top: Xylographic print of the first page of *Encouragement to Practice: The Compact of the Samādhi and Prajñā Society*

Left: First page of *Admonitions to Neophytes* with Korean *ŏnhae* annotations

Right: Cover of *Admonitions to Neophytes*

(all from the Songgwangsa Museum collection)

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Preface

This book is a substantially revised and updated translation of several of Chinul's works that appeared in my earlier book, *The Korean Approach to Zen: The Collected Works of Chinul* (Honolulu: University of Hawai'i Press, 1983). In this revision, I have reworked all the translations from scratch, restructured and rewritten the introduction, and updated much of the annotation. I have also added complete translations of the preface and conclusion from Chinul's *Hwaŏm non chŏryo (Condensation of the Exposition of the Avataṃsakasūtra)* and of Chinul's funerary inscription, only excerpts of which I had included in that earlier book. It has been a humbling experience to return to material I first began to work on as a young monk at Songgwangsa. Even though I was gratified to find how well my previous renderings had held up after three decades, I believe I have been able to improve, in some cases markedly, all the translations included herein. When I was preparing my original manuscript back in the precomputer age of the 1970s and 1980s, tracing the many scriptural quotations Chinul cites in the course of his writing required reading through substantial parts of the canon line by line, an edifying, if inefficient, stratagem. Many of the holes that remained have now been filled thanks to electronic search tools. I have also tried to reference in the annotation some of the relevant scholarship that has appeared in the intervening years, but I make no pretentions about being comprehensive.

I thank the Chogye Order, Ven. Yi Chigwan Sŭnim, and all the participants in both the Korean and English translation projects for their initiative in establishing the Collected Works of Korean Buddhism series and for their dedication in bringing this material to a wide audience of readers. I have also benefited from the new Korean translation of Chinul's works made by Ven. Haeju Sŭnim (Professor Chŏn Ho-ryŏn) and her translation team, my Korean counterparts in this series, which is by far the most accurate and accessible rendering of Chinul's works ever made into vernacular Korean. I am also grateful for the help of some of my graduate students here at UCLA who assisted me with preparing my revision for publication, especially

Seong-Uk Kim, Sumi Lee, and Maya Stiller. Finally, I would like to thank Ven. Kusan Sŭnim and all my dharma-brothers at Songgwangsa for their encouragement and fellowship throughout the years. Chinul's intellectual acumen and command of the literature continually challenge the resources of any translator. I hope the reader will be a lenient judge of my own latest efforts.

Robert E. Buswell, Jr.
Los Angeles/Seoul
Autumn, 2010, the 800th Anniversary of Chinul's Death

Abbreviations and Conventions

BNB	*Bo'naben ershisi shi* 百衲本二十四史. *SBCK* ed.
CDL	*Jingde chuandeng lu* 景德傳燈錄. Compiled by Daoyuan 道原.
CXT	*Zhonghua chuanxindi Chanmen shizi chengxi tu* 中華傳心地 禪門師資承襲圖. By Zongmi 宗密.
CYJDX	*Chanyuan zhujuan ji duxu* 禪源諸詮集都序. By Zongmi 宗密.
CYKM	*Pŏpchip pyŏrhaeng nok chŏryo kwamok pyŏngip sagi* 法集別行錄節要 科目並入私記. By Yŏndam Yuil 蓮潭有一.
DHYL	*Dahui yulu* 大慧語錄 (Records of Dahui). Recorded by Yunwen 蘊聞.
DSQXL	*Dasheng qixin lun* 大乘起信論 (*Awakening of Faith*).
FMJ	*Daji famen jing* 大集法門經 (Saṇgītisūtra). Translated by Dānapāla.
HPC	*Han'guk Pulgyo chŏnsŏ* 韓國佛教全書 (Complete Books of Korean Buddhism).
HYJ	*Dafangguangfo huayan jing* 大方廣佛華嚴經 (*Avataṃsakasūtra/Buddhāvataṃsakasūtra*). Translated by Śikṣānanda.
HYJb	*Dafangguangfo huayan jing* 大方廣佛華嚴經 (*Avataṃsakasūtra/Buddhāvataṃsakasūtra*). Translated by Buddhabhadra.
IBK	*Indogaku bukkyōgaku kenkyū* 印度學佛教學研究.
KAZ	*The Korean Approach to Zen: The Collected Works of Chinul.* By Robert E. Buswell, Jr.
KJ	*Korea Journal.*
KRS	*Koryŏsa* 高麗史. Compiled by Chŏng In-ji 鄭麟趾.
LJL	*Linji lu* 臨濟錄. Recorded by Huiran 慧然.
LZTJ	*Liuzu tanjing* 六祖壇經 (Platform Sūtra). Compiled by Zongbao 宗寶.
PGHP	*Pulgyo hakpo* 佛教學報. Published by Tongguk Taehakkyo 東國大學校.
PKC	*Sungsan Pak Kil-chin paksa hwagap kinyŏm: Han'guk Pulgyo sasang sa* 崇山朴吉眞博士華甲紀念 : 韓國佛教思想史.

PWYF	*Peiwen yunfu* 佩文韻府. Compiled by Zhang yushu 張玉書.
SGYS	*Samguk yusa* 三國遺史. By Iryŏn 一然.
SBCK	*Sibu congkan* 四部叢刊.
SSYN	*Shishi yinian lu* 釋氏疑年錄. Compiled by Chen Yuan 陳垣.
T	*Taishō shinshū daizōkyō* 大正新修大藏經. Tokyo, 1914-1922.
TYS	*Sinjŭng Tongguk yŏji sŭngnam* 新增東國輿地勝覽. Compiled by No Sa-sin 盧思愼 et al.
WX	*Wenxuan* 文選. Compiled by Li Shan 李善.
XHYJL	*Xin Huayan jing lun* 新華嚴經論. By Li Tongxuan 李通玄.
XZJ	*Xuzangjing*. Taiwanese reprint of the Dainihon zokuzōkyō 大日本續藏經. Kyoto, 1905-1912. Sequential numbers of texts established according to listing in *Shōwa hōbō sōmokuroku* 昭和法寶總目錄, vol. 2.
YJJ	*Yuanjue jing* 圓覺經 (*Complete Enlightenment Sūtra*).
ZDG	*Zhengdao ge* 證道歌. By Yongjia 永嘉.
ZZ	*Dainihon zokuzōkyō* 大日本續藏經鈔. Revised edition, Tokyo, 1950-.

Transcriptions of Asian languages follow the systems now commonly used in the scholarly community: Pinyin for Chinese (which has completely supplanted the Wade-Giles system in the intervening decades since my first renderings of Chinul's texts); revised Hepburn for Japanese; and McCune-Reischauer for Korean. Despite the government's promulgation in 2000 of still another Revised Romanization system for Korean, this new system has yet to enjoy widespread usage outside Korea, and its transcription rules have still not been rigorously honed for academic writing. Since this book is intended principally for a non-Korean audience, I have decided to stick with the better-known McCune-Reischauer system, which has been the system of choice in the West for over seventy years, and which offers more accurate and I believe more elegant transcriptions. For those readers who may be more familiar with the new system, I have included the Revised Romanization transcriptions of the titles of Chinul's works.

Proper names are transcribed according to the nationality of the person

or site or the provenance of the text. For the sake of consistency, the names of Buddhist schools and technical terms are generally given according to their Korean pronunciation. When the reference clearly applies only to Chinese or Japanese schools, however, I have used the corresponding national transcription.

In order to conserve space in the annotation, I provide only abbreviated citations to secondary sources in the footnotes; full citations may be found in the bibliography.

Finally, the literary Chinese (Hanmun 漢文) texts of Chinul's works translated herein are derived from the *Han'guk Pulgyo chŏnsŏ* 韓國佛教 全書 edition, as reproduced in the Korean-language counterpart to this volume prepared by Ven. Haeju Sŭnim (Professor Chŏn Ho-ryŏn) et al. In accordance with general policy for this series, I have imported the Hanmun text of Chinul's works directly from this Korean edition and follow exactly the paragraph divisions adopted there, in order to facilitate comparisons between the vernacular Korean and English renderings.

知訥

CHINUL
SELECTED WORKS

I

INTRODUCTION: CHINUL'S LIFE, THOUGHT, AND WRITINGS

Chinul's Life, Thought, and Writings

Chinul 知訥 (1158-1210), usually known in Korea by his funerary name of State Preceptor (*kuksa* 國師) Puril Pojo 佛日普照 (and often abbreviated as simply Pojo *kuksa*),[1] is one of the two most important figures ever produced within the Korean Buddhist tradition, rivaled only by the Silla-dynasty scholiast Wŏnhyo 元曉 (617-686). Chinul was an adept in a Buddhist church already rich with tradition after 700 years of symbiotic development with its Chinese Buddhist counterpart. The Buddhism of his time, however, was riven by a deep split between adherents of Buddhist doctrinal schools, or Kyo 教, who placed pride of place on the scriptural teachings of the Buddhist canon, and adherents of Sŏn lineages (C. Chan, J. Zen 禪), who followed what they considered to be a special transmission of Buddhism that was independent of those scriptural teachings. As a confirmed student of Sŏn who nevertheless retained a profound interest in the scriptures of Kyo, Chinul sought to establish a tradition that would draw on the insights of the scholastic teachings without abandoning the practical application of those teachings in formal Sŏn practice. Drawing on his extensive research into the scriptures and his own personal experience in Sŏn meditation, Chinul produced some of the most important writings ever to appear in Korean Buddhism. His insights on the reconciliation between these different strands of Buddhism, and his adaptation of these insights to meditative practice, inspired much of the future development of Korean Buddhism. In the process, he became one of the most revered of Korean Buddhist teachers and one of the most influential thinkers of the medieval era. Indeed, Chinul's thought is the key to a comprehensive understanding of the mature Korean tradition.

Chinul's attempts to validate a synthetic approach to Buddhist thought not only give us insights into the subsequent course of Korean Buddhism, but provide as well an overview of the philosophical and soteriological

1 His name in the Republic of Korea's latest iteration of a Revised Romanization system is transcribed as Jinul, Buril Bojo *guksa*.

debates current in the East Asian tradition of his era. Since these debates were carried on via the writings of the period, we find in Chinul's works extensive quotations, trenchant synopses, and cogent critiques of many seminal thinkers of the greater East Asian tradition, including the Sŏn/Chan figures Guifeng Zongmi 圭峯宗密 (780-841), Dahui Zonggao 大慧宗杲 (1089-1163), and Yongming Yanshou 永明延壽 (904-975), as well as the Hwaŏm/Huayan figures Li Tongxuan 李通玄 (635-730), Chengguan 澄觀 (738-840), and Ŭisang 義湘 (625-703). Chinul's writings therefore cover a vast swathe of the Chinese and Korean traditions and constitute some of the finest examples of East Asian Buddhist scholastic composition. As will also be obvious in the translated works that follow, the mature Buddhist tradition described by Chinul is one that valorizes active intellectual engagement with epistemological, hermeneutical, and soteriological issues, while not neglecting the value of such engagements in catalyzing personal meditative experience.

Chinul's Life

Koryŏ Buddhism at the Time of Chinul

In the middle of the Koryŏ 高麗 dynasty (918-1392), Buddhism was firmly entrenched in the politics and society of the kingdom. From the inception of the dynasty, the founder Wang Kŏn 王建 (T'aejo 太祖, r. 918-943) had correlated the fortunes of the kingdom with those of the religion and actively encouraged close relationships between court and ecclesia.[2] According to the account in the *Koryŏsa* 高麗史 (History of Koryŏ), in 943, the year of

2 For T'aejo's 太祖 attitude toward Buddhism, see Yi Pyŏng-do, *Han'guk sa* II, pp. 77-78; Kim Sang-gi, *Koryŏ sidae sa*, pp. 42-43; Han Woo-keun, *History of Korea*, p. 125; Sem Vermeersch, *The Power of the Buddhas: The Politics of Buddhism during the Koryŏ Dynasty*, chap. 2.

his death, T'aejo is claimed to have promulgated ten injunctions to help guide his successors in ruling the kingdom. His statement opens with the solemn caveat "All the great enterprises of our kingdom depend upon the protective power of all the buddhas."[3] To ensure that this protection power of the dharma would be forthcoming, Koryŏ, like the Silla dynasty before it, held numerous ceremonies and assemblies to invoke the goodwill of the buddhas and bodhisattvas[4] and lavished riches on the monasteries and monks.[5] The Buddhist church wielded immense economic influence throughout the country, controlling vast tracts of tax-exempt paddy and forest lands, presiding over armies of serfs to work that land, and possessing a fortune in precious metals cast as Buddhist images and artifacts. Substantial government funds were expended in building projects, and the new capital of Kaesŏng 開城 itself became a thriving Buddhist metropolis. The monasteries were commercial centers in the rural regions of the country and were engaged in the distillation of spirits, noodle making, and tea production.[6]

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3 *KRS* 2.15a2. For a discussion of the ten admonitions, see Yi Pyŏng-do, Han'guk sa II, pp. 79-87; Kim Sang-gi, *Koryŏ sidae sa*, pp. 43-46; Han Ki-du, *Han'guk Pulgyo sasang*, pp. 62-63. For Hugh Kang's translation of the ten injunctions, see Peter H. Lee, ed., *Sourcebook of Korean Civilization*, volume 1: *From Early Times to the Sixteenth Century*, pp. 263-266; and for discussion about the ten injunctions and the veracity of their attribution to Wang Kŏn, see Vermeersch, *The Power of the Buddhas*, pp. 89-121.

4 For Koryŏ Buddhist rituals and ceremonies, see Yi Pyŏng-do, *Han'guk sa* II, p. 289 ff.; for such references from *KRS* see Hong Yun-sik, "Koryŏ Pulgyo ŭi sinang ŭirye," pp. 657 and 694; and Kim Jongmyung, "Buddhist Rituals in Medieval Korea (918-1392)." In dharma assemblies convened during the Koryŏ, the following sūtras were most commonly used: *Renwang bore bolumi jing* (107 times), *Suvarṇaprabhāsôttamasūtra* (22 times), *Mahāprajñāpāramitāsūtra* (14 times), *Avataṃsakasūtra* (12 times), *Bhaiṣajyagurupūrvapraṇidhānasūtra* (3 times), *Śūrangamasūtra* (1 time); see the list culled from the *KRS* in Hong Yun-sik, "Koryŏ Pulgyo," p. 662.

5 For the close relationship between Buddhism and the Koryŏ court and the latter's support of the religion, see Yi Pyŏng-do, *Han'guk sa* II, pp. 271-276.

6 For the economic role of Buddhist monasteries in Koryŏ society see: Yi Chae-ch'ang, *Koryŏ sawŏn kyŏngje ŭi yŏn'gu*; Yu Kyo-Sŏng, "Koryŏ sawŏn kyŏngje ŭi sŏnggyŏk," pp. 607-626; Yi Pyŏng-do, *Han'guk sa* II, pp. 298-302; Yi Sang-baek, *Han'guk sa* III, pp. 708-709; Han Woo-keun, *History*,

The monks themselves enjoyed exemption from corvée labor and military obligations. Monks were even brought into positions of secular power while remaining within the ecclesiastical ranks: a series of examinations modeled along the lines of the civil-service tests enabled conscientious students of either the Sŏn or Kyo traditions to work their way to the very heights of the church hierarchy, making them eligible for appointment to the post of royal preceptor (*wangsa* 王師) or state preceptor (*kuksa* 國師) and placing them near the sources of secular authority.[7]

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pp. 146-147; Moon Sang-hee, "History Survey of Korean Religion," pp. 18-19. For the economic activities of Chinese Buddhist monasteries, which have many parallels with those in Korea, see Jacques Gernet, *Buddhism in Chinese Society: An Economic History from the Fifth to the Tenth Centuries*, translated by Franciscus Verellen; and the many sources cited in the bibliography in Kenneth Ch'en, *Buddhism in China*, pp. 523-526.

7 The Koryŏ bureaucratic examination system began in 958, the ninth year of Kwangjong's 光宗 reign (*KRS* 2.27b). It is uncertain when the Saṃgha examinations began, but most scholars think they probably began simultaneous with, or perhaps just before (e.g., 954), the institution of the bureaucratic examinations; see Yi Chae-ch'ang, "Koryŏ Pulgyo ŭi sŭngkwa sŭngnoksa chedo," p. 434; Yi Chae-ch'ang and Kim Yŏng-t'ae, *Pulgyo munhwa sa*, pp. 112-113; Nukariya Kaiten, *Chōsen Zenkyōshi*, pp. 206-207. The examinations were typically held once every three years, usually at the two chief monasteries of the Sŏn and Kyo schools in the capital of Kaesŏng 開城: Kwangmyŏngsa 廣明寺 for Sŏn and Wangnyunsa 王輪寺 for Kyo; see Yi Chae-ch'ang, "Koryŏ sŭngkwa," p. 436. The Sŏn exams covered material in the *Jingde chuandeng lu*, and later, Chinul's disciple Chin'gak Hyesim's 眞覺慧諶 *Sŏnmun yŏmsong chip* 禪門拈頌集; the Kyo schools' examination covered the *Avataṃsakasūtra* and the *Daśabhūmikavyākyāna*. The ranking system for the two major schools was as follows: Sŏn—Taedŏk 大德, Taesa 大師, Chung taesa 重大師, Samjung taesa 三重大師, Sŏnsa 禪師, Taesŏnsa 大禪師; scholastic schools—Taedŏk, Taesa, Chung taesa, Samjung taesa, Sujwa 首座, Sŭngt'ong 僧統; see Yi Chae-ch'ang, "Koryŏ sŭngkwa," pp. 436-437; Yi Chae-ch'ang and Kim Yŏng-t'ae, *Pulgyo munhwa sa*, p. 113. Monks at the two highest ranks of either Sŏn or the scholastic schools could be appointed by royal proclamation to the position of royal preceptor or state preceptor, which were both religious ranks and government offices; see Peter H. Lee, *Lives of Eminent Korean Monks*, p. 28, n. 78; and Yi Chae-ch'ang, "Koryŏ sŭngkwa," p. 437, n. 32. For the Saṃgha examinations and the offices of royal and state preceptors, see Vermeersch, *The Power of the Buddhas*, chapters four and five; Yi Chae-ch'ang, "Koryŏ sŭngkwa," p. 441. The strictness of this system abated somewhat later. Any of the examination ranks conferred by examination could be gained through royal appointment and were often conferred posthumously on monks who had distinguished themselves. Chinul's successor, Chin'gak Hyesim 眞覺慧諶 (1178-1234), was apparently the first monk to receive the appellation Sŏnsa or Taesŏnsa without taking the examination; see *Chin'gak kuksa pimyŏng, Chosŏn Pulgyo t'ongsa* III, p. 354 l. 1.

These successes inevitably also created problems for the church. Although the examination system for monks raised the general educational level of the Saṃgha as a whole, Chinul's own writings rue the fact that the ranks of the monks were swelled by people whose main concern had become the pursuit of wealth and position. In addition, other monks ordained in order to avoid the hardships of the peasant life and corvée labor and the dangers of military service. The influx of persons with suspect motivations contributed to the gradual decline of the religion and led to a backlash from the authorities. Beginning in 1059, during the lengthy reign of King Munjong 文宗 (r. 1046-1082), a series of restrictions was promulgated that limited the participation of commoners in ecclesiastical matters and diminished the influence of monks and their families in affairs of state. The first of these rules was that only one son in three could be ordained, and then only after the age of fifteen.[8] Later, serfs and indigent persons were prohibited altogether from being ordained.[9] Nepotism in government was limited by prohibiting children of monks, born before a man's ordination, from taking the civil-service examinations—effectively barring their participation in public life.[10] To keep the monks ensconced in monasteries, they were forbidden to lodge overnight in villages.[11] These and other restrictions remained in effect for the rest of the Koryŏ period, but they were eventually supplanted by even more severe restrictions imposed during the subsequent Chosŏn 朝鮮 dynasty (1392-1910) by a Confucian-oriented civil administration.[12] It was during this period of perceived enervation within the Saṃgha that Chinul, a Sŏn monk with pronounced sympathy for Kyo doctrine, was born.

Chinul himself describes the corrupted motivations that he claims were

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8 *KRS* 8.14c34.

9 *KRS* 85.6a7-8.

10 See *KRS* 11.33a8-b1.

11 *KRS* 85.6a9. See Yi Pyŏng-do, *Han'guk sa* II, p. 298 ff., for further details on these restrictive measures.

12 See Yi Sang-baek, *Han'guk sa* III, pp. 52-59 and 707-721, for the anti-Buddhist stances of the Chosŏn dynasty; see also Han Chong-man, "Nyŏmal Choch'o ŭi paebul hobul sasang," pp. 717-737.

enervating the Saṃgha in the introduction to his *Encouragement to Practice: The Compact of the Samādhi and Prajñā Society:*

> When we examine the inclination of our conduct from dawn to dusk, [we see that] even while we have been relying on the buddhadharma, we have adorned ourselves with the signs of self and person. Infatuated with material welfare and immersed in secular concerns, we do not cultivate virtue but only waste food and clothing. Although we have left home [to become monks], what merit does it have? How sad! Now, we may want to leave the three realms of existence, but we do not practice freeing ourselves from dusty sensory objects. We use our male body in vain, for we lack the will of a real man. Above, we fail in propagating the path; below, we are negligent in benefitting living creatures; and in between, we turn our backs on our four benefactors. This is indeed shameful! I have lamented all of this since long ago.

Birth and Early Years

Chinul's birth occurred during a volatile period in Koryŏ political history. Khitan 契丹 invasions in 993, 1010, and 1018 had wreaked havoc throughout the country and demoralized the government, leading to a series of court intrigues that progressively undermined the power of the ruling house. Factional strife in the court immediately preceding the reign of the seventeenth Koryŏ monarch, Injong 仁宗 (r. 1122-1146), led to regional conflicts that further eroded political stability. Increasingly, the power of private families in the aristocracy rivaled, and occasionally even eclipsed, that of the king himself. The year 1126 saw a revolt against the royal family, coupled with a rebellion by members of the king's own coterie of advisors, including the Buddhist monk Myoch'ŏng 妙清 (d. 1135). Although defeated in 1136, this rebellion only underscored the precarious position of the Koryŏ ruling house.

During the reign of Ŭijong 毅宗 (r. 1146-1170), military dissatisfaction

with Koryŏ policies finally led to a coup d'état. In 1170, the king himself was captured and exiled by one of his own generals, and the king's younger brother (posthumous title, Myŏngjong 明宗, r. 1170-1197) was placed on the throne. For the next twenty-seven years the puppet ruler presided helplessly over a series of coups and countercoups. It was not until 1196 that another general, Ch'oe Ch'ung-hŏn 崔沖獻 (1149-1219), and his brother were finally able to consolidate control in the name of the Ch'oe family. For the next sixty years, until the fourth family dictator, Ch'oe Ŭi 崔竩 (d. 1258), was assassinated in 1258, members of the Ch'oe family were the effective rulers of Koryŏ.[13]

According to Chinul's funerary inscription, written on royal command by the literatus Kim Kun-su 金君綏 (fl. 1216-1220),[14] Chinul was born in 1158[15] in the Tongju 洞州 district to the west of the Koryŏ capital of Kaesŏng 開城. His lay surname was Chŏng 鄭, and his father, Chŏng Kwang-u 鄭光遇 (d.u.), was rector in the State Academy (Kukhak 國學). From birth, the boy is said to have been of weak constitution and plagued by serious illnesses. After continued attempts to cure him through conventional medical therapy, his father in desperation decided to entreat the Buddha, vowing that if his

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13 For the Ch'oe 崔 dictatorship during the mid-Koryŏ, see Edward J. Shultz, *Generals and Scholars: Military Rule in Medieval Korea*; Kim Sang-gi, *Koryŏ sidae sa*, pp. 413-453, and Han Woo-keun, *History*, pp. 154-169.

14 Kim Kun-su 金君綏 (fl. 1216-1220) was the son of Kim Ton-jung 金敦中 (d. 1170), the grandson of the *Samguk sagi* author Kim Pu-sik 金富軾 (1075-1151), and a famous mid-Koryŏ literary figure in his own right; his biography appears at *KRS* 98, 21b-22a. Much of the information on Chinul's life given here is drawn from the funerary inscription (translated in full later in this volume) composed by Kim Kun-su upon royal command in 1211: the *Chogyesan Susŏnsa Puril Pojo kuksa pimyŏng*, in Pang Han-am, ed., *Pojo pŏbŏ*, fol. 139a-143a; Yi Nŭng-hwa, *Chosŏn Pulgyo t'ongsa* III, pp. 337-342; Chōsen sōtokufu, *Chōsen kinseki sōran* II, pp. 949-953. Page numbers will be cited from the *t'ongsa* edition.

15 A Chosŏn-dynasty source gives an exact date for Chinul's birth: the third month, seventeenth day, twenty-eighth year of the Shaoxing 紹興 reign era of the Southern Song emperor Gaozong 高宗 (17 April 1158); *Ko Sŏngju Chŏnghyesa sajŏk*, in Im Sŏk-chin, ed., *Chogyesan Songgwangsa sago*, pp. 397-398. Because of the late date of this inscription and because its information is not verified in earlier sources, this record must be used with caution.

son were cured, he would have him ordained into the Buddhist order. Soon afterward, the illnesses are supposed to have disappeared and, keeping his vow, Chŏng Kwang-u had his son's head shaved and sent him off to become a monk at the age of eight se (歲, C. *sui*, viz. seven years old in Western age). He was given the Buddhist name Chinul 知訥 (Knowing Reticence); later, he usually referred to himself as Moguja 牧牛子 (Oxherder).

Chinul's preceptor was Sin'gwang Chonghwi 神光宗暉 (d.u.), a Sŏn master at Kulsansa 崛山寺 on Sagulsan 闍幗山, one of the sites of the Nine Mountains school (Kusan Sŏnmun 九山禪門) of Korean Sŏn. Chonghwi, about whom little is known, was a tenth-generation successor of Pŏmil 梵日 (810-889), the Silla Sŏn monk who traveled to China and received transmission from Yan'guan Qi'an 鹽官齊安 (750?-842) of the Hongzhou 洪州 school. Hence, by ordination lineage, tradition counts Chinul as belonging to the Nanyue 南嶽 lineage of the Southern school (Nanzong 南宗) of Chan.[16]

The young monk's relationship with his preceptor does not seem to have been especially close, for his biographer states that he never had a permanent teacher. Chinul's prodigious intellect and his inclination toward solitude and retreat had been noticeable since his youth; given the fractious climate of the church in his time, he may have simply felt more comfortable as a reclusive autodidact. From early on in his vocation Chinul made up for the dearth of

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16 The successorship at Kulsansa 崛山寺 is somewhat questionable. The only record concerning its transmission line appears in a postscript to a Taehŭngsa 大興寺 edition of the *Records of Dahui*, written sometime in the middle fourteenth century by Yi Saek (李穡 1328-1396) and seen by Yi Chong-ik. According to this postscript, in the *Sŏn'ga chongp'a to* 禪家宗派圖 (not extant), written by Yi Chang-yong (李藏用 1201-1272), an important mid-Koryŏ classical scholar and literary figure, the Kulsansa lineage was transmitted as follows: Pŏmil 梵(晶)日; Pohyŏn Kaech'ŏng 普賢開清; Odae Sin'gyŏng 五臺神鏡; Taeŭn Tojang 大隱道藏; Saja Chihyu 獅子智休; Chŏnghak Tojam 青鶴道潛; Tut'a Ŭngjin 頭陀應眞; Tansok Chihyŏn 斷俗智玄; Changsu Tamjin 長壽曇眞; Ch'onch'uk Nŭngin 天竺能仁; Sin'gwang Chonghwi 神光宗暉; Pojo Chinul 普照知訥. Noted in Yi Chong-ik, *Chogye chong chunghŭng non*, pp. 93-94. Yi Chi-gwan (*Han'guk Pulgyo so ŭi kyŏngjŏn yŏn'gu*, p. 29) identifies Chonghwi as an eighth-generation successor of Pŏmil but does not provide a source for his information. Kulsansa was located in the present-day Kangnŭng district 江陵郡 of Kangwŏn Province 江原道; only the foundations remain.

personal instruction by drawing his inspiration from the Buddhist scriptures. Chinul's progress in Buddhist practice was, therefore, based on using scriptural instructions to perfect Sŏn practice. This accommodating attitude toward the written teachings and his simultaneous engagement in both sūtra study and meditative practice contrasted with the sectarian climate of his age and anticipated the future trend of his thought.

The Vow to Form a Retreat Society

After nine years at his home monastery, Chinul traveled in 1182 to Pojesa 普濟寺 in the Koryŏ capital of Kaesŏng to take part in the Saṃgha selection, viz. the Sŏn examinations.[17] Although he passed his tests, he apparently became disgusted with the worldly climate surrounding them. His interest in joining the ecclesiastical hierarchy dampened, he aired his views about the corrupted state of the Saṃgha and the need to return to the proper pursuits of the monk's life. He seems to have struck a responsive chord among at least a few of his fellow adepts and, together, they decided to gather at some future date to form a retreat society dedicated to the development of samādhi (concentration) and prajñā (wisdom). Chinul relates these events in his earliest work, *Encouragement to Practice: The Compact of the Samādhi and Prajñā Society* (*Kwonsu Chonghye kyolsa mun* 勸修定慧結社文) composed in 1190:

> One day I made a pact with more than ten fellow meditators that said: "After the close of this convocation we will renounce fame and profit and remain in seclusion in the mountain forests. There we will form a retreat

[17] Pojesa 普濟寺, later known as Yŏnboksa 演福寺, was a major center of the Sŏn school during the Koryŏ period. Han Ki-du (*Han'guk Pulgyo sasang*, p. 168) locates the monastery inside the T'aeanmun 泰安門 in the southern section of the capital of Kaesŏng 開城. The *Tongguk yŏji sŭngnam* says simply that it was located in central Kaesŏng; for a description of the monastery, see *TYS* 4, fol. 21a-23a, pp. 98a-99a.

> society designed to foster constant training in samādhi balanced with prajñā. Through worship of the Buddha, recitation of sūtras, and even through our manual labor, we will each discharge the duties to which we are assigned and nourish the [self-]nature in all situations. [We vow to] pass our whole lives free of entanglements and to follow the higher pursuits of accomplished gentlemen and authentic adepts. Would this not be wonderful?"… All those venerables who heard these words agreed with what was said and vowed: "On another day we will consummate this agreement, live in seclusion deep in the forest, and be bound together as a community that should be named for samādhi and prajñā."

Chinul seems to have been an early, if not the first, advocate for the retreat society (*kyŏlsa* 結社) movement in Korea. Such retreat societies had their antecedents in China in the Amitābha society of Lushan Huiyuan 盧山慧遠 (334-416) during the Eastern Jin 東晉 dynasty; by the time of the Song dynasty they were burgeoning throughout China, especially in the southern provinces. Most of these societies had close affiliations with the Tiantai 天台/天臺, Huayan 華嚴, and Pure Land 淨土 traditions.[18] In these societies, both lay and ordained adepts would train together intensively in the pursuits distinctive to their schools. If the numbers are accurate, these groups seem to have been popular. We read again and again in the compacts of the Pure Land groups that their goal was to assemble 10,000 people and cultivate everything together as a group—making offerings, reciting the name of Amitābha, and vowing to be reborn in the Pure Land.[19] Chinul's

18 Suzuki Chūsei, "Sōdai Bukkyō kessha no kenkyū," pp. 76-97, gives an excellent outline of these fraternal societies during the Song period; for their Tang-dynasty antecedents, see the study by Naba Toshisada, "Tōdai no shayū ni tsuite." Huayan societies began to develop in China during the fifth century and were widespread throughout the country by the ninth century; see Kamata Shigeo, *Chūgoku Kegon shisō shi no kenkyū*, pp. 42-47 and 235-248. References to Huayan and Samantabhadra societies are noted also in Yamazaki Hiroshi, *Shina chūsei Bukkyō no tenkai*, pp. 804 and 811.

19 For examples of the compacts of some of these groups see Suzuki Chūsei, "Kessha no kenkyū," pp. 216-217.

motivations in forming such a society seem to parallel the reasons for the formation of such groups in China: first, both were attempting to counter what their followers perceived to be degenerate tendencies in the Saṃgha; second, both efforts were undertaken from outside the established order. Hence Chinul's adoption of this form of community as a means of reviving the Sŏn practice of his day was an innovative use of an original Chinese development that had proved itself formidable on the mainland.[20]

Before Chinul could form his community, however, difficulties were encountered in the selection of the site and the attestants scattered across the peninsula. Although we are given no indication as to what these problems might have been, it seems reasonable to surmise that they were political in nature, resulting from the antihierarchical sentiments implicit in the compact. Many monasteries would have been reluctant to harbor a community that seemed to challenge the power of the central ecclesiastical authorities. During this period of successive military coups, the countryside was in a state of turmoil and a series of peasant and slave revolts had shattered the sense of local security—another deterrent to the assembly of monks from around the country at an isolated rural or wilderness site. It was to be eight years before the monks finally witnessed the formal establishment of the Samādhi and Prajñā Society.

To Ch'ŏngwonsa: First Awakening

Faced with this delay in the formation of the proposed Samādhi and Prajñā Society, Chinul decided to leave the capital, traveling down the Korean peninsula. He finally "set down his walking staff" at Ch'ŏngwŏnsa 清源寺 in Ch'angp'yŏng 昌平 in the far southwest of the peninsula, the region of

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20 For the *kyŏlsa* 結社 movement in Koryŏ Buddhism, see Han Ki-du, "Koryŏ Pulgyo ŭi kyŏlsa undong," pp. 551-583, Ko Ik-chin, "Wŏnmyo Yose ŭi Paengnyŏn kyŏlsa wa kŭ sasangjŏk tonggi," pp. 109-120. Han (p. 552) lists fourteen separate *kyŏlsa* sites from Kangwondo to Chŏlla Namdo mentioned in Koryŏ sources.

the ancient Paekche 百濟 kingdom. Chinul's reason for traveling to this area of Korea may become clear when we consider that it was the focus of flourishing trade relationships with the Southern Song 宋 dynasty. The Song dynasty, having lost its territory in the northern plains to the Khitan forces of the Jin 金 dynasty in 1126, was now ensconced in the region south of the Yangzi River. During the Khitan invasions of the Korean peninsula in the early eleventh century, the Koryŏ court had been obliged to sever all diplomatic ties with the Song in order to placate the threat on its northern border; this move had not, however, interrupted unofficial commercial and cultural exchanges between Song and Koryŏ via long-established sea routes over the Yellow Sea. Two major routes were frequented by Chinese, Korean, and occasionally even Arab merchants: an eastern route from Hwanghaedo 黃海道 in the central portion of the Korean peninsula to Dengzhou 登州 and Mizhou 密州 on the northern coast of the Shandong 山東 peninsula; and a southern route from Yesŏng kang 禮成江 and the many islands and ports along the west and southwest coast of Korea to Mingzhou 明州, the present-day Ningpo 寧波, in Zhejiang Province.[21] Relations were particularly strong with these Chinese coastal regions, where the retreat society movement was strongest in China. Hence, by moving to the southwest, Chinul had placed himself in the best possible location for gaining firsthand information about Song Buddhism.

In 1182, while Chinul was staying at Ch'ŏngwonsa 清源寺, he had the first of a series of three awakening experiences that profoundly affected his attitude toward Buddhist cultivation. As his funerary inscription relates, as he was reading through the *Platform Sūtra of the Sixth Patriarch*, he came across

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21 For Koryŏ/Song sea routes, see Yi Pyŏng-do, *Han'guk sa* II, p. 390. Establishing the location of Yesŏng kang 禮成江, probably the main port for the overseas trade, has been problematic; the most plausible location seems to have been in Hwanghae Province 黃海道, not far from present-day Inch'ŏn 仁川. See Yi Pyŏng-do, *Han'guk sa* II, pp. 314-317. Important information on these sea routes can also be found in the *Gaoli tujing* 39, pp. 93-95, and the Koryŏ section of the *Song History*, *Songshi* 487 ll. 1-21, *BNB* 30, pp. 24734-24744. For Mingzhou 明州, see Edwin Reischauer, *Ennin's Diary*, p. 43, n. 185.

the passage "The self-nature of suchness gives rise to thoughts. But even though the six sense-faculties see, hear, sense, and know, [the self-nature] is not tainted by the myriads of images. The true nature is constantly free and self-reliant."[22] "Astonished and overjoyed," his stele, notes, "he gained what he had never experienced before and, getting up, walked around the buddha-hall, reflecting on the passage while continuing to recite it. His heart was satisfied." From that point forward, he was content to dwell in seclusion in the mountains, rather than pursuing ecclesiastical position.

Thanks to this experience, Chinul would stress in all his future writings the need for an initial awakening to the mind-nature to ensure consistent development in practice. Subsequent readings of the *Platform Sūtra* as well as the influence of Zongmi's writings spelled out the need to support the initial awakening to the mind-nature with the simultaneous cultivation of samādhi and prajñā, and the concurrent development of alertness and calmness of mind. In works like *Moguja's Secrets on Cultivating the Mind* (*Moguja Susim kyŏl* 牧牛子修心訣) and *Encouragement to Practice*, which concentrate on the fundamentals of Buddhist soteriology, his approach of an initial sudden awakening followed by continued gradual cultivation receives particular emphasis. In one of his last works, *Pŏpchip pyŏrhaengnok chŏryo pyŏngip sagi* 法集別行錄節要科目並入私記 (*Excerpts from the Dharma Collection and Special Practice Record with Personal Notes*, published in 1209) this soteriological schema provides the foundation for a systematic outline of Sŏn practice. For the rest of his life, the *Platform Sūtra* remained one of has favorite works; indeed, his esteem for the text was so high that, his funerary inscription relates, whenever he was asked to lecture, it was always his first preference.

Pomunsa: Second Awakening

In 1185, Chinul again took up his staff and set off in search of a new site to further his practice. In the autumn of that year he finally settled at Pomunsa

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22 For this quotation from the *Platform Sūtra*, see *LZTJ*, p. 353b4-5.

普門寺 on Haga Mountain 下柯(鶴駕)山 in southeastern Korea. Chinul seems to have been particularly concerned during this period with the continued split he perceived between the Sŏn and Kyo schools. Taking as an example his own personal experience in Buddhism—an experience in which Sŏn practice was complemented with insights gleaned from the scriptures—Chinul became convinced that the putative discrepancies between the two streams of thought could be reconciled. Although his primary focus so far had been with Sŏn texts, he was sure that the Sŏn approach could be confirmed in the sūtras. If he could find such evidence, he notes, the validity of both Sŏn and Kyo would then be verified.

In the preface to his *Hwaŏm non chŏryo* 華嚴論節要 (*Condensation of the Exposition of the Avataṃsakasūtra*),[23] his synopsis of Li Tongxuan's 李通玄 (635-730) *Xin Huayan jing lun* 新華嚴經論 (*Exposition of the New [Translation of the] Avataṃsakasūtra*), Chinul provides an autobiographical account of the events that led up to what the author of his funerary inscription, Kim Kunsu, characterizes as his second awakening experience. Chinul recalls his own quandary concerning the connection between Kyo doctrine and Sŏn practice. Hwaŏm scholars whom Chinul consulted claimed that the Sŏn school's exclusive focus on seeing the nature and recognizing that one's own mind is the Buddha produced only introspective awareness, not the consummate, holistic knowledge of the "unimpeded interpenetration between all phenomena" (*sasa muae* 事事無礙), the quintessence of Buddhist insight from a Hwaŏm perspective. This Kyo criticism of Sŏn prompted Chinul to undertake a three-year study of the Buddhist canon to ferret out passages in the Buddhist scriptures that might vindicate the Sŏn school's approach. In the preface to his *Hwaŏm non chŏryo* (which will be translated in full below),

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23 The *Hwaŏm non chŏryo* is Chinul's three-roll condensation of Li Tongxuan's massive forty-roll commentary to the *Avataṃsakasūtra*, *Xin Huayanjing lun* (hereafter *XHYJL*), *T* 1739:36.721a-1008b. Chinul compiled the abridgment in 1207, but it was lost early on in Korea. It was rediscovered only in 1941 at the Kanazawa Bunko 金澤文, Japan's oldest library, by the Chinul specialist Yi Chong-ik; for a firsthand account of these events see Yi Chong-ik, "Chinul ŭi Hwaŏm sasang," p. 526, and the synopsis of this text later in this introduction. For Chinul's autobiographical account, see my translation of the preface to his *Hwaŏm non chŏryo* later in this volume.

Chinul notes that he found such vindication in the "Manifestation of the Tathāgata" chapter (*Rulai chuxian pin* 如來出現品) of the *Avataṃsakasūtra*, the equivalent of the "Nature Origination" chapter (*Rulai xingqi pin* 如來性起品) in the earlier sixty-roll recension of that massive scriptural anthology, as well as in Li's *Exposition* of the sūtra. Through his readings, Chinul realized that the wisdom of the buddhas was inherent in all living beings and that the minds of ordinary beings were in fact coextensive with the *dharmadhātu* itself. Setting aside the volumes, Chinul sighed and said, "What the World-Honored One said with his mouth is Kyo. What the patriarchs transmitted with their minds is Sŏn. The mouth of the Buddha and the minds of the patriarchs can certainly not be in contradiction to one another. How can [students of both the Sŏn and Kyo schools] not plumb the fundamental source but instead, complacent in their own training, wrongly foment disputes and squander all their time?" This experience led Chinul to develop the second of his three major approaches to practice, "faith and understanding according to the Complete and Sudden teaching" (*Wŏndon sinhae mun* 圓頓信解門).

Chinul's realization of the fundamental unity of Sŏn and Kyo led to his subsequent examinations of the intersections between Hwaŏm theory and Sŏn practice in two treatises published posthumously: *The Complete and Sudden Attainment of Buddhahood* (*Wŏndon sŏngbullon* 圓頓成佛論) and *Resolving Doubts about Observing the Keyword* (*Kanhwa kyŏrŭiron* 看話決疑論). His experience at Pomunsa was thus the basis for Chinul's synthetic perspective toward Buddhist thought, through which he sought to unify the contending elements within the church into an all-inclusive approach to Buddhist soteriological development.

The Retreat Begins

By 1188, it had been more than eight years since the original decision to form the Samādhi and Prajñā Society, but the monks had still been unable to arrange for a site. While Chinul was staying at Pomunsa, however, he

received a letter from one of the signatories, an old friend of his named Tŭkchae 得才 (d.u.), who was staying at Kŏjosa 居祖寺 on Mount Kong 公山. Tŭkchae had not forgotten their original pledge, and he entreated Chinul repeatedly to join him at Kŏjosa and begin the formal retreat. Although at first reluctant to make the move, Chinul finally consented and, in the spring of 1188, together with his fellow meditator Hang 舡禪者,[24] he joined Tŭkchae to begin the retreat.

After establishing himself at the monastery, he and Tŭkchae invited all the monks who had signed the initial agreement to join them at Kŏjosa. Some of the monks had died; others were sick; still others had become entranced, Chinul tells us, with the pursuit of fame and profit. Of the original group of over ten monks, only three or four were able to come. Even though the group was small, they formally began their retreat in 1190. In commemoration of the occasion, Chinul composed his first major work, *Encouragement to Practice: The Compact of Samādhi and Prajñā Society*, as a guide to the approach of practice that he and his fellow meditators intended to emulate. In this work, Chinul chronicled the events and motivations that led up to the formal establishment of his retreat society. Chinul states in his text that he welcomed people from all backgrounds into the community, as long as they were willing to renounce secular concerns and dwell in seclusion in the cultivation of samādhi and prajñā. He also actively enlisted fellow meditators into the retreat at Kŏjosa and accepted these new recruits as full-fledged members of the community.

There is at least one extant account of a monk whom Chinul recruited to join the retreat group at Kŏjosa: Yose 了世, the State Preceptor Wŏnmyo 圓妙 (1163-1240).[25] Yose was a popular monk in the Ch'ŏnt'ae 天台 tradition

24 Yi Chong-ik ("Pojo kuksa ŭi sasang ch'egye," p. 267) identifies Hang Sŏnja 舡禪者 with Mongsŏn 夢船 (d.u.), one of Chinul's more prominent students; he is mentioned in *Encouragement to Practice* and appears in the list of important members of the community that is found in the *Susŏnsa chungch'ang ki*, *Chosŏn Pulgyo t'ongsa* III, p. 348 l. 5.

25 Yose's 了世 memorial stele, *Mandŏksan Paengnyŏnsa Wŏnmyo kuksa pi*, appears at *Chōsen kinseki sōron* I, pp. 590-593; *Chosŏn Pulgyo t'ongsa* III, pp. 319-323; page numbers will be quoted from the

whose life exhibits many parallels with Chinul's. Yose eventually became known as the revitalizer of the Koryŏ Ch'ŏnt'ae school by following Chinul's example and instituting a retreat-society structure for the Paengnyŏn Society 白蓮社 he established in 1211.[26] Yose had traveled to the capital of Kaesŏng in the spring of 1198 for a dharma assembly convened at Kobongsa 高峰寺. In the autumn of the same year he left the capital with a group of more than ten monks to tour some of the famous mountain sites around the country. He eventually stopped at Changyŏnsa 長淵寺 on Yŏngdong Mountain 靈洞山, where he began a retreat similar in approach to the one Chinul had begun at Kŏjosa.[27] Chinul eventually heard of his popularity and decided that Yose was the kind of monk he wanted in the Samādhi and Prajñā Society. Chinul sent a poem to Yose, obliquely inviting him to join him in the practice of Sŏn:

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t'ongsa edition. The stele was written by Ch'oe Cha 崔滋 (1188-1260), a close associate of Yi Kyu-bo, in 1245. For Yose's life and thought see Ko Ik-chin, "Wŏnmyo Yose ŭi Paengnyŏn kyŏlsa wa kŭ sasangjŏk tonggi," pp. 109-120; Han Ki-du, "Koryŏ Pulgyo ŭi Kyŏlsa undong," pp. 573-578; Nukariya Kaiten, *Chōsen Zenkyōshi*, pp. 278-280.

26 Paengnyŏnsa 白蓮社 is on Mandŏksan 萬德山, Kangjin-kun 康津郡, Chŏlla Namdo, to the southwest of Kilsangsa, the eventual permanent site of the Samādhi and Prajñā Society; for Paengnyŏnsa see *TYS* 37, fol. 17a-18a, p. 656; for Mandŏksan see *TYS* 37, fol. 14b, p. 654. Yose moved there in 1211 to found the Pŏphwa kyŏlsa 法華結社 and spent the next five years repairing the eighty units (間 K. kan, C. jian; a standard room measurement of approximately six feet square) of dilapidated buildings and expanding the site to accommodate a larger number of adepts; eventually, 300 people are reputed to have been living and practicing there. See Ko Ik-chin, "Wŏnmyo Yose," p. 110; Han Ki-du, "Koryŏ Pulgyo ŭi kyŏlsa undong," pp. 574-575. (Han gives the date of his move to Paengnyŏnsa as 1230, which is incorrect; see Wŏnmyo kuksa pimyŏng, t'ongsa III, p. 321 l. 6, which gives the 1211 date.)

27 I have been unable to locate any reference to a Kobongsa 高峰寺 situated inside Kaesŏng, as is implied in the stele account; the only likely entry in the Korean geographical reference works is to a Kobongsa that was in present P'yŏngan-to 平安道, Chunghwa-kun 中和郡, on Haeapsan 海鴨山, in the vicinity of the Koryŏ Western Capital of P'yŏngyang 西京平壤; see *TYS* 52, fol. 3a, p. 941. Yose's next stop, Changyŏnsa 長淵寺 on Yŏngdongsan 靈洞山, is even more problematic; I am unable to make any plausible identification based on the information in Korean geographical works.

When the waves are choppy, it is difficult for the moon to appear,
Though the room is wide, the lamp can fill it with light.
I exhort you to clean the receptacle of your mind,
Don't spill the sweet-dew sauce.[28]

Yose was moved by this entreaty and joined Chinul. They cooperated for a number of years and became close friends. Yose accompanied Chinul on the move to Kilsangsa 吉祥寺 before parting from him there; he eventually moved to Mandŏksan 萬德山 in the far southwest of the peninsula, where, after restoring an old monastery, he established Paengnyŏnsa. He would remain there for the rest of his life.

By 1197, seven years after its formation, the community at Kŏjosa had achieved widespread renown and gained a large following among people from all strata in society. Although Chinul was still concerned primarily with his personal practice, he had gradually attracted a large number of students, so many that "those who were studying under him had become like a city."[29] The small size of the monastery and the growing number of students made it impossible to continue with the retreat without expanding the monastery site. Since the limited area available at Kŏjosa made expansion impossible, Chinul sent one of his disciples, Suu 守愚 (d.u.),[30] into the Kangnam region of the southwestern peninsula to search for a site where they could establish a major center.[31] After visiting a number of monasteries, Suu arrived at Songgwang Mountain 松廣山, where he found a small, neglected monastery named Kilsangsa 吉祥寺, which was no more than 100 *kan* 間 in size and able to accommodate only thirty to forty people. Although it was much too

28 "Sweet-dew sauce" (*amṛta*): the elixir of immortality. Quoted in *Wŏnmyo kuksa pi*, *Pulgyo t'ongsa* III, p. 320 l. 8.

29 *Susŏnsa chungch'ang ki*, *Pulgyo t'ongsa* III, p. 347 ll. 7-8.

30 Nothing more is known about Suu 守愚; he appears in the *Susŏnsa chungch'ang ki*, *Pulgyo t'ongsa* III, p. 347 l. 8.

31 Kangnam 江南 includes all of modern North and South Chŏlla provinces.

small for the requirements of the retreat group, the area was ideal: "The site was outstanding and the land fertile; the springs were sweet and the forests abundant. It was truly a place that would be appropriate for cultivating the mind, nourishing the nature, gathering an assembly, and making merit."[32] In 1197, together with his dharma-brothers Ch'ŏnjin 天眞 (d.u.) and Kwakcho 廓照 (d.u.),[33] Suu commenced the reconstruction and expansion of the monastery. With a few dilapidated buildings as a beginning, they built the new quarters for the Samādhi and Prajñā Society and established a monastery (now know as Songgwangsa 松廣寺) that, down to the present day, has been one of the most important in all of Korea.[34]

Respite at Sangmujuam: Final Awakening

After receiving news that construction of the community's new facilities was progressing, Chinul prepared to move his society to its new site. In the spring of 1197, Chinul departed from Kŏjosa with a few of his companions and set

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32 *Susŏnsa chungch'ang ki*, *t'ongsa* III, p. 347.9-10.

33 Ch'ŏnjin 天眞 (d.u.) was a prominent disciple of Chinul. Upon the succession of Chinul's disciple Hyesim to leadership at Susŏnsa 修禪社 after Chinul's death in 1210, Ch'ŏnjin was appointed the assistant director; he was an accomplished lecturer and rivaled even Hyesim as an interpreter of Buddhism. See the *Changboksa tamsŏn pang* 昌福寺談禪牓 in the *Tongguk Yi sangguk chip* 25, p. 268a (see translation by Hugh Kang and Edward Shultz in Peter H. Lee, ed., *Sourcebook of Korean Civilization*, Volume 1: *From Early Times to the Sixteenth Century*, pp. 400-401); this is the literary collection of the important mid-Koryŏ writer and political figure Yi Kyu-bo 李奎報 (1168-1241). Ch'ŏnjin also appears frequently in Hyesim's *Records*; see, for example, *Chin'gak kuksa ŏrok*, in Kim Tal-chin, trans., *Han'guk ŭi sasang tae chŏnjip II*, p. 242-470. Nothing more is known about Kwakcho 廓照.

34 This account appears at *Susŏnsa chungch'ang ki*, p. 347 ll. 4-7. For popular accounts of Kilsangsa 吉祥寺 and its successor monastery of Songgwangsa 松廣寺, see Rhi Ki-yong, *Songgwangsa*, pp. 17-39; Im Sŏk-chin, *Songwangsa chi*, p. 3 ff. Excerpts from all extant literature pertaining to the monastery have been compiled in the massive sourcework *Chogyesan Songgwangsa sago*, completed in 1932 by Im Sŏk-chin during his tenure as abbot of Songgwangsa. Songgwangsa is located in Chŏlla Namdo, at Sŭngju-kun 昇州郡, Songgwang-myŏn 松光面, Sinp'yŏng-ri 新坪里.

out for the Kangnam region in the southwest of the Korean peninsula.[35] On their way out of the North Kyŏngsang region, the monks climbed Mount Chiri 智異山,[36] where they intended to spend time in intensive meditation before their final trek to Kilsangsa. Prior to reaching Kilsangsa, where his responsibility as spiritual leader to a large and growing community would take up much of his time, Chinul apparently wanted some time to himself in order to consolidate his own practice.

Chinul and his companions made what appears to have been a premeditated stop at Sangmujuam 上無住庵,[37] near the top of the Mount Chiri massif. The atmosphere at Sangmujuam was especially conducive to his meditation, and he made great progress. His funerary stele relates that a number of miraculous occurrences took place at the time—so numerous that they could not be recorded in the inscription—which indicated to his companions that he had attained enlightenment.[38] His funerary

35 It is unclear exactly how many of Chinul's community accompanied him to Chirisan. Yose's companionship is recorded (*Wŏnmyo kuksa pi, Pulgyo t'ongsa* III, p. 320-9-10); Mongsŏn who had accompanied Chinul from Pomunsa to Kŏjosa, probably also went along. Doubtless there were a few others; Im Sŏk-chin (*Songgwangsa chi*, p. 12) assumed two or three others were with him at Chirisan.

36 Chirisan 智異山 is one of the largest mountains in Korea, measuring over 800 i 里 (C. li; about 320 kilometers) in girth. The southernmost point in the Sobaeksan 小白山 range, it forms the natural border between Chŏlla and Kyŏngsang provinces. It is delimited by the towns of Kurye 求禮, Namwŏn 南原, Hadong 河東, Sanch'ŏng 山清, and Hamyang 咸陽. See Rhi Ki-yong, ed., *Hwaŏmsa* 華嚴寺, pp. 15-18, for legends associated with the mountain. The Sinographs of Chirisan mean literally "Mountain of the Wise and Extraordinary" (referring to the bodhisattva Mañjuśrī), though the term is probably intended to be a transcription of a Korean vernacular word. One of the earliest names found in Korean sources for the mountain is Turyu 頭流 (lit. "Head Flowing"), which seems to be a Sinographic transcription of the indigenous Korean *turu* (now the adverb "widely," but previously used as an adjective meaning "round"), which in the local dialect changed from *turu* to *turi*, *tŭri*, *tiri*, and finally *chiri*. Hence, Chirisan is actually the transcription of a Korean word meaning "Round Mountain," referring to the many rounded peaks, punctuated by winding valleys, that dominant the massif.

37 Sangmujuam 上無住庵, also known simply as Mujuam, is on the Hamyang 咸陽 side of Chirisan 智異山; see *TYS* 31, fol. 5b, p. 529.

38 *Pojo kuksa pimyŏng, Pulgyo t'ongsa* III, p. 338 l. 8.

inscription quotes Chinul's own words concerning the progress he made at Sangmujuam:

> "More than ten years had passed since I came from Pomunsa. Although I was satisfied that I had cultivated diligently and had not wasted my time, I had still not forsaken passions and views—it was as if something were blocking my chest, or as if I were dwelling together with an enemy. While sojourning on Mount Chiri, I obtained the *Records* of Sŏn Master Dahui Pujue, which said, 'Sŏn does not consist in quietude; it does not consist in bustle. It does not consist in the activities of daily life; it does not consist in ratiocination. Nevertheless, it is of first importance not to investigate [Sŏn] while rejecting quietude or bustle, the activities of daily life, or ratiocination. Unexpectedly, your eyes will open and and you then will know that these are all things taking place inside your own home.' I understood this [passage] and naturally nothing blocked my chest again and I never again dwelt together with an enemy. From then on I was at peace."[39]

Dahui Zonggao 大慧宗杲 (1089-1163), disciple of Yuanwu Keqin 圓悟克勤 (1063-1135) and seventeenth-generation successor in the Linji 臨濟 line of the Chinese Chan school, was the popularizer of the *kanhwa Sŏn* 看話禪 (C. kanhua Chan, Chan of Observing the Keyword) technique of practice. Chinul was the first Korean Sŏn teacher to be influenced by Dahui's approach, and the first to advocate Dahui's *kanhwa* method of meditation in Korea. That fact that Dahui and Chinul were only one generation apart has led some scholars to speculate that Chinul might first have heard tales of Dahui's renown during his earlier stay at Ch'ŏngwonsa and personally contracted with Song or Koryŏ merchants to bring a copy of Dahui's *Records* from China.[40] Regardless of how Chinul came upon Dahui's

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39 *Pojo kuksa pimyŏng*, *Pulgyo t'ongsa* III, p. 338 l. 9-12. The quotation from Dahui appears at *DHYL* 19, pp. 893c28-894a28.

40 Yi Chong-ik, *Chogye chong chunghŭng non*, p. 83.

Records, he was profoundly affected by them. The "shortcut" approach (*kyŏngjŏl mun* 徑截門) of *kanhwa* Sŏn figured prominently in Chinul's later works such as *Treatise on Resolving Doubts about Observing the Keyword*, published posthumously in 1215, and *Pŏpchip pyŏrhaengnok chŏryo pyŏngip sagi* 法集別行錄節要科目並入私記 (Excerpts from the *Dharma Collection and Special Practice Record* with Personal Notes), written in 1209, one year before his death. This stress on *kanhwa* meditation was even more heavily emphasized by Chinul's successor, Chin'gak Hyesim 眞覺慧諶 (1178-1234); since that time, *kanhwa* Sŏn has been one of the hallmarks of the Korean Sŏn school and remains still today the most widely practiced type of meditation in Korean monasteries.

Chinul's three major spiritual experiences—first at Ch'ŏngwonsa, where he read the *Platform Sūtra*; next at Pomunsa, where he studied the *Avataṃsakasūtra* and its *Exposition* by Li Tongxuan; and finally his reading of Dahui's *Records* at Sangmujuam—framed his subsequent systematization of Buddhist doctrine. These experiences appear in his works as three major approaches to Buddhist practice, which are first noted in his funerary inscription: the concurrent development of samādhi and prajñā (*chŏnghye ssangsu mun* 定慧雙修門), the faith and understanding according to the complete and sudden teaching (*wŏndon sinhae mun* 圓頓信解門), and the "shortcut approach" of *kanhwa* meditation (*kyŏngjŏl mun* 徑截門). But perhaps as important as the influence of these three works in his soteriological formulations is that they were also the focus of his formal instructions to his community as well. As his funerary inscription tells us, "When he encouraged people to recite and keep [scriptures], he always recommended the *Diamond Sūtra* (*Jin'gang jing* 金剛經). When he established the dharma and lectured on its import, his preference was inevitably for the *Platform Sūtra of the Sixth Patriarch*. When he expanded on this, he used Li [Tongxuan's] *Exposition of the Avataṃsakasūtra* or the *Records of Dahui*, which were inseparable like wings and feathers."[41] The use of the *Diamond Sūtra* in chanting shows the

41 *Pojo kuksa pimyŏng*, *Pulgyo t'ongsa* III, p. 339 ll. 3-4.

direct influence of the Sixth Patriarch, who achieved his own awakening through hearing that text. And the combination of two Sŏn texts with Li's exegesis shows that he sought to bring all these scriptures into the realm of daily practice as well, thereby demonstrating their living meaning.

Reestablishment of the Community at Kilsangsa

After a three-year respite at Sangmujuam, Chinul left for the southwest along with Yose and his other companions to reestablish the society at Kilsangsa. When he arrived there in 1200, the site was still under construction—work that was to continue for the next five years. Along with repairing the 100 *kan* 間 of dilapidated buildings, the workers added eighty *kan* of structures: shrine halls, dormitories, a refectory, a kitchen, and storehouses.[42] Finally, after nine years of work, the reconstruction was completed in 1205.

King Hŭijong (r. 1204-1211), whose coronation just preceded the completion of the reconstruction project, had admired Chinul even before he ascended to the throne. After the project was finished, the king issued a proclamation on the first day of the tenth month of 1205 (13 November 1205) calling for 120 days of celebration in honor of the occasion. Lectures were held on the Records of Dahui, and, during the evening, meditation was conducted.[43] In commemoration of the event, Chinul also wrote an outline of the training rules that were to be followed by members of the community: *Admonitions to Neophytes* (*Kye ch'osim hagin mun* 誡初心學人文). This little work, the first indigenous Korean composition in the "pure rules" (K. *ch'ŏnggyu*, C. *qinggui* 清規) genre of Buddhist disciplinary writing, eventually came to be adopted as the standard of discipline in most Korean Sŏn monasteries.

42 *Susŏnsa chungch'ang ki*, *Pulgyo t'ongsa* III, p. 347 l. 11.

43 *Susŏnsa chungch'ang ki*, *Pulgyo t'ongsa* III, p. 347 ll. 12-13.

The transfer of the Samādhi and Prajñā Society to Kilsangsa resulted in some confusion, for in the same district, about forty leagues (*i* 里) to the northeast, was a monastery named Chŏnghyesa 定慧寺 (Samādhi and Prajñā Monastery).[44] To resolve any potential confusion, the king ordered the name of Chinul's community changed to Susŏnsa 修禪社, Cultivating Sŏn Society, and wrote the name plaque in his own hand. He also renamed the mountain on which Kilsangsa had been located from Songgwangsan to Chogyesan 曹溪山, the same characters as the Caoqishan where the Sixth Patriarch of Chan had resided, presumably in honor of Chinul's revival of Sŏn practice in Korea. Finally, as a special token of his esteem for Chinul and the community, the king offered Chinul a special embroidered robe.[45]

Chinul based himself at Susŏnsa until his death in 1210, although he made numerous excursions to hermitages he built in the neighboring mountains.[46] The community grew rapidly in those years and is said to have attracted several hundred people from a broad cross section of the population, including royalty, literati, and commoners.

The Training of a Successor

44 Chŏnghyesa 定慧寺 is on Kyejoksan 雞足山 in Chŏlla Namdo, Sŭngju-kun 昇州郡, Ch'ŏngso-ri 淸所里; Im Sŏk-chin, *Songgwangsa chi*, p. 13. See *TYS* 40, fol. 7a, p. 702a, for the monastery and fol. 2b, p. 699a, for the mountain.

45 *Pojo kuksa pimyŏng*, *Pulgyo t'ongsa* III, p. 339 l. 8.

46 According to his funerary inscription (*Pojo kuksa pimyŏng, Pulgyo t'ongsa* III, p. 339 ll. 6-7), these hermitages included Paegunam 白雲庵 and Chŏkch'wi'am 積翠庵 on Ŏkposan 億寶山 (the present Paegunsan 白雲山 in Chŏlla Namdo, Kwangyang-kun 光陽郡) and Kyubongam 圭峰庵 and Chowŏram 祖月庵 on Sŏsŏksan 瑞石山 (the present Mudŭngsan 無等山 in Chŏlla Namdo, Kwangsan-kun 光山郡); several of these hermitages are within one or two days' walk of Susŏnsa and still function today. Chinul is also reputed to have built Pojoam 普照庵 on Chogye Mountain near the monastery itself, but there is no evidence to support this tradition; the first record of any building on that site dates from 1725; see Rhi Ki-yong, ed., *Songgwangsa*, p. 116. With so many retreat sites available, Chinul was apparently content in his old age to take more time in solitude for his own practice rather than devote himself predominantly to running the community.

Of the many disciples who gathered around Chinul, one clearly caught his eye, the monk to whom he finally passed on his successorship: Hyesim 慧諶, the State Preceptor Chin'gak 眞覺國師 (1178-1234). Hyesim, whose surname was Ch'oe, was born in the Hwasun 和順 district, in the immediate vicinity of Susŏnsa. Early in his youth, Hyesim had asked his mother for permission to be ordained as a monk, but was deterred by her firm refusal. Instead, he studied for the civil-service examinations following the standard curriculum of a traditional Confucian education; even while honing his skills as a Confucian literatus, however, he diligently read Buddhist sūtras and chanted Sanskrit dhāraṇīs. It was not until his mother's death when he was twenty-four that he was finally free to follow his aspirations. After making a funeral offering in his mother's name at Susŏnsa, he immediately asked Chinul's permission to shave his head and receive ordination. His request was granted, and he eventually became Chinul's preeminent disciple.[47]

From the time of his ordination, Hyesim was vigorous in his practice. It is said that once, when he was meditating on Mount Chiri, snow piled up to his head while he was sitting outside without his noticing it. It was not until his companions roused him from his samādhi that he realized the danger he had been in.[48]

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47 Hyesim's memorial stele, *Chogyesan cheise ko Tansoksa chuji Susŏn saju chŭng si Chin'gak kuksa pimyŏng*, appears in *Chosŏn pulgyo t'ongsa* III, pp. 351-355, and in *Chōsen kinseki sōran* I, pp. 460-464. The inscription was written in 1235 by the renowned Koryŏ literary figure and prominent Buddhist layperson Yi Kyu-bo 李奎報 (1168-1241), who was a close personal friend of Hyesim's; his biography appears at *KRS* 102, 3a-5a. For Yi Kyu-bo's role in Koryŏ Buddhism, see Sŏ Kyŏng-su, "Koryŏ ŭi kŏsa Pulgyo," pp. 587-594. These events appear in *Chin'gak kuksa pimyŏng, Pulgyo t'ongsa* III, p. 352 ll. 3-7. Hyesim deserves closer study than he has yet received. One of the best studies produced so far has appeared in Ko Hyŏnggon, *Haedong Chogyejong ŭi yŏnwŏn mit kŭ choryu: Chinul kwa Hyesim ŭi sasang ŭi chungsim ŭro* (Seoul, 1970), pp. 60-84. For general studies of his life and thought, see Nukariya Kaiten, *Chōsen Zenkyōshi*, translated by Chŏng Ho'gyŏng as *Chosŏn Sŏn'gyosa*, pp. 292-305; Han Ki-du, *Han'guk Pulgyo sasang*, pp. 217-242. The *Chogye Chin'gak kuksa ŏrok* appears at *HPC* 6.1a-49c and has been translated by Kim Tal-chin in *Han'guk ŭi sasang tae chŏnjip* 2, pp. 205-375; the Chinese text is included, but with many misprints (pp. 461-499).

48 *Chin'gak kuksa pimyŏng*, *Pulgyo t'ongsa* III, p. 352 ll. 10-11.

Chinul seems early on to have been impressed with Hyesim's potential. References in Hyesim's funerary stele describe meetings between the two in which Chinul recognizes Hyesim's spiritual abilities. These passages are especially important because there are no other extant records of Chinul's day-to-day relationships with his disciples, which would offer some perspective on his personal style of instruction. The collections in which such material might have been preserved, Chinul's formal dharma lectures (*Sangdang nok* 上堂錄), *Dharma Discourses* (*Pŏbŏ* 法語), and *Songs and Verses* (*Kasong* 歌頌),[49] have been lost; hence, the few incidents recorded in Hyesim's memorial stele are invaluable. Although the incidents recorded there demonstrate Hyesim's ability to match the wisdom of Chinul—which is to be expected in an inscription dedicated to him—they do show us something as well of Chinul the man:[50]

> In the autumn of 1205, the State Preceptor [Chinul] was staying at [Paegunam 白雲庵] on Ŏkpo Mountain 億寶山. Master Hyesim went to pay respects to him along with a number of fellow practitioners. While they were resting at the bottom of the mountain, still over a thousand steps from the hermitage, the Master heard the State Preceptor call to his attendant. He then composed a gāthā that said, in brief:
>
> The sound of the call to the boy falls as if it were Spanish-moss mist,
> The fragrance of steeping tea is carried by the breeze over the stony path.
> A talented man at the bottom of the road to Paegun Mountain,
> Has already paid respects to the venerable master in his hermitage.[51]

49 Kim Kun-su lists these works in Chinul's funerary inscription, *Pojo kuksa pimyŏng*, *Pulgyo t'ongsa* III, p. 340. l. 13; each was one roll in length. Another lost work, the *Death Record* (臨終記 *Imjong ki*) is also mentioned in the stele at p. 340 l. 8.

50 The following incidents all appear in *Chin'gak kuksa pimyŏng*, *Pulgyo t'ongsa* III, p. 352 l. 11-353 l. 5.

[After they had arrived at the hermitage] and paid their respects, Hyesim presented his verse. The State Preceptor accepted it and gave the fan that he was holding to the master. Hyesim then presented another gāthā that said:

Before, the fan was in my old master's hand,
Now it is in your disciple's.
If you meet with burning haste and mad action,
There is nothing wrong with cooling it with a fresh breeze.

In another instance that is undated, but apparently occurred after this meeting, Hyesim's stele relates the following story:

One day when Hyesim was traveling with the State Preceptor, the State Preceptor held up a pair of shoes that had been cast aside and said, "The shoes are here now; but where is the man?"

Hyesim answered, "How is it that you didn't see him then?"

The State Preceptor was extremely pleased [with his answer].

A different exchange between master and disciple took place during a formal dharma lecture—the only record available of Chinul's teaching style:

Once Chinul brought up Zhaozhou's 趙州 (778-897) *hwadu* 話頭 "a dog has no Buddha-nature" and questioned his students about the ten maladies to its contemplation delineated by the old man Dahui Zong[gao].[52] The congregation had no response. But Hyesim replied, "A person with three kinds of maladies can comprehend its purport."

The State Preceptor asked, "Where does a person with three kinds of maladies breathe out?"

Master Hyesim struck the window once with his hand. The State Preceptor laughed heartily.

51 The final two lines of this gāthā are added from Im Sŏk-chin, *Songgwang sachi*, p. 78.

52 For Dahui's ten maladies in contemplating the keyword "no," see the coverage in *Resolving Doubts about Observing the Keyword*; similar material also appears in the last section of Chinul's *Pŏpchip pyŏrhaengnok chŏryo pyŏngip sagi* (*HPC* 4.765c13, *Excerpts from the Dharma Collection and Special Practice Record*, "The Live Word: The Shortcut Approach of *Hwadu* Investigation, Practice of the *mu hwadu*," translated in *KAZ*, pp. 337-338).

> When he returned to the master's room, [Chinul] secretly called him to speak further with him. He joyfully said, "Since I found you, I've had no apprehension about dying. You now have autonomy in using the Buddhadharma; do not go back on your original vow."

Chinul was obviously impressed with the progress of his disciple. By 1208, at the age of fifty, Chinul apparently had sufficient confidence in Hyesim's capacities to try to pass the successorship on to him so that he could go into permanent retreat at Kyubongam 圭峰庵, a small hermitage he had built in the vicinity of Susŏnsa. Chinul's two major works were all but completed by that time—*Hwaŏm non chŏryo* 華嚴論節要 (*Condensation of the Exposition of the Avataṃsakasūtra*) in 1207 and *Excerpts from the Dharma Collection and Special Practice Record with Personal Notes*, finished in the summer of 1209, probably nearing final form—and Chinul perhaps felt that he was ready to retire from an active teaching role. Whatever Chinul's own hopes might have been, however, Hyesim was reluctant to accept the post and ended up leaving the community to go into retreat on Mount Chiri. It was only with Chinul's death in 1210 that Hyesim was finally compelled by royal order to return to Susŏnsa as spiritual leader.[53]

Chinul's Death

Chinul's desire to pass the successorship to Hyesim may also have been due in some measure to precognition of his early death. Although his funerary inscription and personal writings do not state directly that he was aware of his impending death, his stele suggests that at least one month in advance he anticipated the date. A detailed report of the events appears in his stele and indicates that his death was carefully orchestrated and occurred with Chinul apparently in full control:

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53 *Chin'gak kuksa pimyŏng*, *Pulgyo t'ongsa* III, p. 353 ll. 5-7.

During the spring of the second month of the second year of the [Jin dynasty's] Da'an 大安 [Great Peace reign-era, 26 February-26 March 1210], the Master held a dharma ceremony for the guidance of his deceased mother's spirit that lasted for several weeks. At that time, he announced to the society's congregation: "I will not be staying much longer in this world to expound the dharma. Each of you should exert yourselves [in your practice]." Suddenly, on the twentieth day of the third month [15 April 1210], he showed signs of illness, and after eight days the end was near. He had a precognition [of his death]. The night before [he passed away], when he went to the bathhouse to bathe, his attendant asked for a [death] gāthā. The master replied in a natural and easy manner. Late in the night, he retired to the master's room and engaged in questions and answers just as he always did. Toward dawn, he asked, "What day is it today?" Someone replied, "It is the twenty-seventh day of the third month [22 April 1210]." The master donned his ceremonial dharma robe, washed his hands and rinsed his mouth, and said, "These eyes are not the eyes of my ancestors; this nose is not the nose of my ancestors. This mouth is not the mouth born of my mother; this tongue is not the tongue born of my mother." He then ordered the monastery drum beaten to summon the congregation, and, carrying his staff with six rings, he walked toward the good-dharma hall [the lecture hall]. There, he lit incense, ascended his seat, and proceeded with all the usual formalities.

He then struck his staff and, after mentioning the circumstances surrounding the questions and answers exchanged in the master's room the previous evening, said, "The numinous efficacy of the Sŏn dharma is inconceivable. Today I have come here because I want to elucidate it clearly to all of you in this congregation. If you make an astute move in questioning me, this old man will make an astute move in answering you." He looked to the right and left and, fingering [his staff], said, "The life of this mountain monk is now completely in your hands. You are free to drag me aside or pull me down. Let those who have sinews and bones come forward." He then sat on his seat with his legs stretched out and answered the various questions put to him. His words were precise

> and his meaning detailed; his elocution was unimpaired. All [the events occurred] just as [they are recorded in the] *Imjong ki* 臨終記 [*Death Record*].[54] At the very end, a monk asked, "I haven't yet determined whether the past illness of Vaiśālī's Vimalakīrti and today's sickness of Chogye's Moguja are the same or different." The master replied, "Have you only come to study similarity and difference?" Then, picking up his staff, he struck it several times and said, "A thousand types of things and 10,000 varieties of objects are all right here," and, supported by his staff, he remained sitting immobile and serenely departed.

After Chinul's death, his disciples held the usual prefuneral ceremonies, which lasted for seven days. It is said that, throughout this period, his complexion remained as if he were still alive and his beard and hair continued to grow. After the appropriate rituals, a cremation was held to dispose of the body. In the ashes, thirty large relics (*śarīra*) and innumerable smaller shards were discovered. Moreover, the remaining bits of bone were multicolored. These relics were enshrined in a small stone stūpa overlooking the northern slope of the monastery.

King Hŭijong was deeply grieved by Chinul's passing. As a token of his respect, the king named his stūpa the Kamnot'ap (Sweet-Dew Reliquary) and conferred on the master the posthumous title State Preceptor (*kuksa*) Puril Pojo (Buddha-Sun Shining Universally). Still today in Korea, Chinul is most commonly known as Pojo *kuksa*, an abbreviated form of this title.

The Legacy of Susŏnsa

The efforts of Chinul and his successors at Susŏnsa over the next 180 years established the monastery as a major center of Korean Buddhism for the

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54 The *Imjong ki* is not extant and its contents are unknown, though I think it is plausible to assume that much of the information found here in Kim Kun-su's account of Chinul's death is taken probably verbatim from this text.

remainder of the Koryŏ dynasty. The author of Chinul's funerary stele, Kim Kun-su, mentions that even in Chinul's time the community numbered several hundred members, including those who had renounced royalty and high government positions in order to cultivate samādhi and prajñā.[55] It was during Hyesim's tenure, however, that Susŏnsa truly blossomed into an important center of the Korean Buddhist tradition, wielding nationwide influence. A report by a renowned Korean literary and political figure, Yi Kyu-bo 李奎報 (1168-1241), indicates Hyesim's success in establishing Chinul's synthetic vision in fact as well as theory:

> All those who have entered the community are cultivating diligently. Men of eminent practice, like Chin'gong 眞公 [Ch'ŏnjin 天眞] and the rest,[56] have come. They have invited elder venerables in the remaining schools [of Sŏn, viz. the old Nine Mountains school], of whom none have not joined; they have assembled like clouds. Such flourishing of a Sŏn convocation has not been known before in past or present. Pyŏn'gong [Hyesim] is leader of the covenant; Chin'gong is assistant director. They lecture on the *Platform Sūtra of the Sixth Patriarch* and the *Records* of Jingshan [viz., Dahui's *Records*]. Each evening they discourse on emptiness. In general, this is the standard practice. In addition, great teachers from the five Kyo schools are also participating.[57]

Hyesim's stele also claims that scholar-monks from all five of the traditional Kyo schools had gathered at the monastery, and it adds that court officials ranging from the premier to the king himself regarded Hyesim as

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55 *Pojo kuksa pimyŏng*, *Pulgyo t'ongsa* III, p. 339 ll. 1-2.

56 See note 33 above.

57 Quoting from Yi Kyu-bo's "Changboksa tamsŏn pang," in *Tonguk Yi sangguk chip* 25, p. 268a. The five Kyo schools are the Kyeyul 戒律 (*Vinaya*), Pŏpsang 法相 (Dharma-Characteristics, viz. Yogācāra), Yŏlban 涅槃 (Nirvāṇa), Pŏpsŏng 法性 (Dharma-Nature), and Wŏnyung 圓融 (Perfect Interfusion, viz. Hwaŏm); this roster was used during both the Silla and Koryŏ periods.

their teacher and bestowed special honors on him.[58] Indeed, the community had grown so much in size that a major expansion of the monastic campus was ordered by Hŭijong's successor, Kangjong 康宗 (r. 1212-1213).[59]

An inspection tour of Sosŏnsa conducted around 1221 offers a first-hand account of the monastery during Hyesim's tenure, one of the few such eyewitness reports found in the literature. In this survey, conducted by an astronomical officer (*sajin* 司辰) and a calendrical official (*saryŏk* 司曆) from the Bureau of Astronomy and Meteorology (Sach'ŏt'ae 司天臺), a census of the monastery's population was taken, along with a detailed list of the structures within the monastery compound, their arrangement, and their respective sizes; the report concludes with an account of the total assets of the monastery. The first section of this report offers a detailed account of the location of each building within the monastery precincts along with a description of the size and area of each structure. The report mentions at least fourteen structures around the campus, including shrine halls, warehouses, gates, a bridge, a toilet, a bathhouse, a mill, and a granary. At the time of the inspection, it also recounts that there were forty-seven monks in attendance during dharma assemblies; the full congregation numbered ninety-six individuals. This number is considerably less than the "several hundreds" Kim Kun-su mentions in his funerary stele for Chinul, but I attribute this discrepancy to the difference between a sober official document and a more partisan account of Buddhist accomplishment. The final section includes a detailed accounting of the total assets of the monastery as well as a listing of the various donations offered to the monastery as part of funeral charges and other dharma offerings. The list of donors involved in these merit-making activities suggests the community's influence both locally and nationally: the list includes prestigious figures in the Koryŏ bureaucracy, as well as high generals in the military and wives of major officials.[60]

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58 *Chin'gak kuksa pimyŏng*, *Pulgyo t'ongsa* III, pp. 353-354.

59 *Chin'gak kuksa pimyŏng*, *Pulgyo t'ongsa* III, p. 353 l. 8.

60 See Im Ch'ang-sun, "Songggwangsa ŭi Koryŏ munsŏ," pp. 43-48 for the text and detailed analysis

Although Hyesim was gratified with the flourishing community at Susŏnsa, he at times seems melancholic that his master could not have witnessed it himself. Once, in the spring of 1231, Hyesim was visiting the room at Pomunsa where Chinul had stayed before forming the retreat at Kŏjosa. A poem he wrote there tells of his sorrow that Chinul did not live to see the full success of his experiment:

In this quiet room, I think long on my old master.
In these mountains, his cocoon still remains…
I am still sorrowful that he died robbed of his old age, barely half a hundred,
And was unable to see the time when our path would flourish.[61]

Hyesim's successors continued to build the Susŏnsa tradition. From Chinul to State Preceptor Kobong 高峰 (1350-1428), a series of sixteen state preceptors are reputed to have resided at Susŏnsa, indicating the important role the monastery played in the Buddhism of its time (Table 1).[62] By the

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of the monastery's assets, including an examination of the monastery's principal donors and the implicit influence of Susŏnsa on Koryŏ society that their patronage shows; the text has been further redacted by Yi Ki-baek, *Han'guk sangdae komunsŏ charyo chipsŏng*, pp. 63-68. The texts of the *Susŏnsa chungch'ang ki* and the *Pojo kuksa pimyŏng* are also embedded in this report. Sem Vermeersch suggests that these officials were probably geomancers and that their survey of the monastery was part of the process of adding Songgwangsa to the list of geomantically efficacious sites that deserved munificent state support; see Vermeersch, *The Power of the Buddhas*, pp. 302-304. Further expansion and reconstruction of the monastery took place in 1212, 1400, 1420, 1601, 1609, 1660-1720, 1842, 1924-1928, and 1955. By 1631, the monastery had expanded to more than 2,152 *kan* of structures; see Rhi Ki-yong, ed., *Songgwangsa*, pp. 36-42, for discussion. Songgwangsa appears at *TYS* 40, fol. 7b, p. 702a.

61 From Hyesim's poetry collection, *Muŭija si chip* 2, *HPC* 6.63a16, 19. This work is discussed by Nukariya Kaiten, *Chōsen Zenkyōshi*, pp. 300-305.

62 For the office of state preceptors, see Vermeersch, *The Power of the Buddhas*, pp. 239-268. The historicity of many of these preceptors—especially numbers seven through nine—has been questioned by several scholars. See Han Ki-du, "Koryŏ Pulgyo ŭi kyŏlsa undong," pp. 560-570; Rhi Ki-yong, ed., *Songgwangsa*, pp. 77-98, for the most accessible treatment of these teachers; Nukariya

end of the Koryŏ dynasty, the tradition established at Susŏnsa—which was, by then, popularly known as Songgwangsa—was held in such wide esteem that the court of King Kongmin 恭愍 (r. 1352-1374) issued a proclamation declaring Songgwangsa to be "the finest large monastery in the East."[63] Because of the monastery's strong orientation toward practice, Songgwangsa has traditionally been regarded since the Chosŏn dynasty as the monastery representative of the Saṃgha-jewel (*sŭngbo sach'al* 僧寶寺刹) in Korea.[64]

Kaiten, *Chōsen Zenkyōshi*, p. 264. The sixteen state preceptors are listed in the *Sŭngp'yŏngbu Chogyesan Songgwangsa sawŏn sajŏk pi*, *Pulgyo t'ongsa* III, p. 350.4-5. Table 1 is a composite of information culled from all these sources.

63 Quoted by Im Sŏk-chin, Songgwangsa chi, p. 161.

64 T'ongdosa 通度寺, where relics (*śarīra*) of the Buddha are enshrined, is the Buddha-jewel Monastery (佛寶寺刹); Haeinsa 海印寺, where the woodblocks of the Korean Buddhist canon are stored, is the Dharma-jewel Monastery (法寶寺刹). Both monasteries are treated in the *Han'guk ŭi sach'al* series edited by Rhi Ki-yong and Hwang Su-yŏng.

	State Preceptor Title	Dharma Name	Dates	Writings Extant?	Stele Extant?
1.	Puril Pojo 佛日普照	Chinul 知訥	1158-1210	yes	yes
2.	Chin'gak 眞覺	Hyesim 慧諶	1178-1234	yes	yes
3.	Ch'ŏngjin 淸眞	Mongyŏ 夢如	?-1252	no	yes
4.	Chinmyŏng 眞明	Honwŏn 混元	1191-1271	no	yes
5.	Chajin Wŏno 慈眞圓悟	Ch'ŏnyŏng 天英	1215-1286	no	yes
6.	Wŏn'gam 圓監	Ch'ungji 沖止	1226-1292	yes	yes
7.	Chajŏng 慈靜(精)	?	?	no	no
8.	Chagak 慈覺	?	?	no	no
9.	Tamdang 湛堂	?	?	no	no
10.	Myomyŏng Hyegam 妙明慧監	Manhang 萬恒	1249-1319	no	yes
11.	Myoŏm Chawŏn 妙嚴慈圓	?	?	no	no
12.	Hyegak 慧覺	?	?	no	no
13.	Kagŏm Kakchin 覺儼覺眞	Pugu 復丘	1270-1355	no	yes
14.	Puam Chŏnghye 復庵淨慧	?	?	no	no
15.	Hongjin 弘眞	?	?	no	no
16.	Kobong Pŏpchang 高峰法藏	Ilmyŏng Chisung 一名志崇	1350-1428	no	yes

Table 1. Songgwangsa's Sixteen State Preceptors

Chinul's Thought

Living in the middle of the Koryŏ dynasty, Chinul was faced with a Buddhist church that to him was displaying serious signs of moral and spiritual enervation, a situation he vividly describes in his *Encouragement to Practice: The Compact of the Samādhi and Prajñā Society*. A major split had developed in Korean Buddhism between the Kyo doctrinal and Sŏn meditative schools, a split exacerbated by increasingly inflammatory and intransigent attitudes among adherents of both traditions. Drawing inspiration from his vision of the fundamental unity of Sŏn and the sūtras, Chinul developed an approach to Buddhism in which the theoretical aids of Kyo doctrine—particularly as presented in Li Tongxuan's interpretation of Hwaŏm thought—could be used to support Sŏn epistemological and soteriological views, especially as outlined by Guifeng Zongmi 圭峯宗密 (780-841) in the Heze 荷澤 school of Chan. This unique combination is one of the more distinctive Korean contributions to East Asian Buddhist thought.

There was also a personal consideration that prompted Chinul's accommodating attitude toward the Kyo scriptural schools. Chinul was first and foremost a Sŏn adept. He was ordained into the Sŏn lineage of Sagulsan 闍崛山, a lineage traditionally assumed to descend from the Nanyue 南嶽 line of the so-called Southern school (Nanzong 南宗) of Chan, and passed his Saṃgha entrance examinations in the Sŏn division. Nevertheless, Chinul was essentially an autodidact who did not study formally under a Sŏn master for any extended time and never received transmission from a recognized teacher in the tradition.[65] As one of the few influential Korean Sŏn masters who did not make a pilgrimage to the Chinese mainland to train, he was

65 The absence of a formal transmission as well as the fact that Chinul did not leave the incumbent enlightenment poem—which perhaps would have been included in Chinul's lost *Pŏbŏ* 法語 (*Dharma Discourses*) or Kasong 歌頌 (*Songs and Verses*)—is the evidence typically broached when doubts about the authenticity of Chinul's approach to Sŏn are raised. Opponents of Chinul often seek instead to trace the Korean Sŏn lineage to the late-Koryŏ master T'aego Pou 太古普愚 (1301-1382), whose Linji 臨濟 credentials are impeccable. For discussions on the Korean Chogye lineage, see the study

also compelled to look for his information and spiritual guidance in the only authentic sources available to him: the sūtras and commentaries of Kyo, and the records of the Chan and Sŏn masters. For this reason, from early on in his vocation, Chinul developed a natural eclecticism and did not hesitate to borrow for his teachings passages from scriptures that he personally found helpful in his own religious development. Throughout his life, Chinul owed his progress and all of his enlightenment experiences to insights gleaned from his readings; indeed, it is difficult to conceive that he could have denied the value of texts as a tool in spiritual cultivation.

The Heze School and Its Influence on Chinul

Throughout most of Chinul's writings, his presentation of Sŏn was heavily beholden to the ecumenical perspective of Guifeng Zongmi 圭峰宗密 (780-841), the putative fifth patriarch of both the Heze 荷澤 school of Chan/Sŏn and the Huayan 華嚴 school of Kyo 教 (C. Jiao). Because of this joint pedigree within both the Sŏn and Kyo strands of East Asian Buddhism, Zongmi offered one of the most eclectic and scholarly approaches to Chan ever developed within the tradition. In several of Zongmi's works, which Chinul studied assiduously, his Chinese predecessor offered a immense amount of interpretative material on what he considered to be certain representative schools of the Chinese Chan tradition.[66] In his *Yuanjue jing dashu chao* 圓覺經大疏鈔 (*Notes to the Great Commentary on the Complete*

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by Sŏk Sŏngch'ŏl, *Han'guk Pulgyo ŭi pŏmmaek*. For T'aego Pou's life and thought see Han Ki-du, "Koryŏhugi ŭi Sŏn sasang," 597-613, and Han's *Han'guk Pulgyo sasang*, pp. 243-273. Questions of lineage aside, however, it is hardly an exaggeration to state that much of subsequent Korean Sŏn thought finds its source in Chinul.

66 There is a burgeoning secondary literature on Zongmi. The most comprehensive discussion of his thought is found in Kamata Shigeo, *Shūmitsu kyōgaku no shisōshi teki kenkyū*; Zongmi's important role in the development of Korean and Japanese Buddhism has been covered in Kamata Shigeo, "Chōsen oyobi Nihon Bukkyō ni oyoboshita Shūmitsu no eikyō," pp. 28-37. Yoshizu Yoshihide offers an insightful treatment of Zongmi in his reappraisal of the Huayan tradition in *Kegonzen no shisōshi*

Enlightenment Sūtra), Zongmi discusses seven major schools,[67] four of which are singled out for detailed treatment in his *Zhonghua chuanxindi Chanmen shizi chengxi tu* 中華傳心地禪門師資承襲圖 (*Chart of the Successorship in the Chinese Chan School that Transmits the Mind-Ground*): the Northern school (Beizong 北宗), the Niutou 牛頭, or Oxhead, school, the Hongzhou 洪州 school, and the Heze 荷澤 school.[68] Chinul was greatly influenced by Zongmi's analyses of the various Chan schools, and he closely examined these same schools himself in his magnum opus, *Pŏpchip pyŏrhaengnok chŏryo pyŏngip sagi* 法集別行錄節要並入私記 (*Excerpts from the Dharma Collection and Special Practice Record with Personal Notes*), a commentary on a recension of Zongmi's immediately preceding work that was unknown by Chinul's title

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teki kenkyū. Jan Yün-hua has contributed a useful series of articles on various aspects of Zongmi's life and thought; see "Tsung-mi: His Analysis of Ch'an Buddhism," pp. 1-54; "Conflict and Harmony in Ch'an and Buddhism," pp. 287-302; "*K'an-Hui* or the 'Comparative Investigation': The Key Concept in Tsung-mi's Thought," pp. 12-24; "Antagonism among the Religious Sects and the Problem of Buddhist Tolerance," pp. 62-69; "Tsung-mi's Questions regarding the Confucian Absolute," pp. 495-504; "Two Problems concerning Tsung-mi's Compilation of *Ch'an-tsang*," pp. 37-47; "Zongmi zhu *Daosu chouda wenji* de yanjiu," pp. 132-166. Peter N. Gregory is the premier Western specialist on Zongmi; his magnum opus is his 1991 *Tsung-mi and the Sinification of Buddhism*, which draws from several of his earlier articles on Zongmi, all listed in his bibliography. Zongmi's *Chanyuan zhuquan ji duxu*, so important in the Korean Buddhist doctrinal scheme, has been recently translated by Jeffrey L. Broughton in *Zongmi on Chan*. Valuable insights on Zongmi's syncretic attitudes can also be found in Takamine Ryōshū, *Kegon to Zen to no tsūro*, pp. 22-35. I have examined the connection between Zongmi's *Zhonghua chuanxindi Chanmen shizi chengxi tu* 中華傳心地禪門師資承襲圖 (Chart of the Successorship in the Chinese Chan School that Transmits the Mind-ground) and the *Pŏpchip pyŏrhaengnok* 法集別行錄 in my article "The Identity of the *Pŏpchip pyŏrhaeng-nok* (*Dharma Collection and Special Practice Record*)," pp. 1-16; see also *KAZ*, pp. 375-384.

67 *Yuanjue jing dashu chao* (*YJJDSC*) 3b, pp. 532c-535b. See also the partial translation in Jan Yün-hua, "Tsung-mi," pp. 41-50.

68 The *Zhonghua chuanxindi Chanmen shizi chengxi tu* (hereafter *CXT*) parallels passages from the *Pŏpchip pyŏrhaengnok* text of Zongmi's that is condensed in Chinul's *Excerpts*. For schematic charts comparing the treatment of the schools in the *CXT* and *Pŏpchip pyŏrhaengnok* with the different classifications in Zongmi's *CYJDX* and *YJJDSC*, see Kamata, *Shūmitsu kyōgaku*, p. 296, and Kim Ing-sŏk, "Puril Pojo kuksa," p. 32.

in China. Zongmi was the last exponent in China of the Heze school, and his critiques of the other schools were distinctly colored by his sectarian affiliation. Although Chinul generally favors the Heze approach, he is not nearly as critical as was Zongmi of the other schools and finds something of value in each of them. Chinul takes each of the schools as representing an idealized description of Chan doctrine and practice. Hence his account does not deal with historical issues involving the schools but instead treats them as offering distinctive perspectives on practice that can be found in any era and any group of practitioners, including the Sŏn adherents of his own time. Since the *Pŏpchip pyŏrhaengnok chŏryo pyŏngip sagi* is not translated in this volume,[69] I will discuss here briefly only Chinul's treatment of the Heze school, since it figures prominently in several of his earlier works and especially in his *Encouragement to Practice* and *Secrets on Cultivating the Mind*.

The Heze school is named after the toponym of its eponymous founder, Heze Shenhui 荷澤神會 (684-758), who was a reputed disciple of the sixth patriarch, Huineng 慧能 (638–713), one of the eleven main disciples of the fifth patriarch, Hongren 弘忍 (601–674). Certainly the school's most influential adherent after the founder himself was Zongmi, its last patriarch and one of the most incisive scholiasts in the Chan tradition, whose writings covered many areas of the doctrinal teachings as well. The Korean Ch'ŏnt'ae/Hwaŏm exegete Ŭich'ŏn 義天 (1055-1101) had been impressed by Zongmi's balanced appraisal of the two systems,[70] and Chinul incorporated Zongmi's thought—though not uncritically—in his own approach to synthesizing Sŏn and Kyo. Zongmi's and Chinul's presentation of the teachings of the Heze

69 Chinul's *Pŏpchip pyŏrhaengnok chŏryo pyŏngip sagi* was considered to be too long to include in this series, but I have translated it in full in my book *The Korean Approach to Zen: The Collected Works of Chinul*; portions of the text are also excerpted in my *Tracing Back the Radiance: Chinul's Korean Way of Zen*. I am currently revising that earlier translation for a new publication of the *Fourfold Collection* (*Sa chip* 四集), the four principal works of the traditional Korean monastic curriculum, of which Chinul's *Chŏryo* is one.

70 See the notice in Ŭich'ŏn's "Kang *Wŏn'gak kyŏng* palsa" (講圓覺經發辭) in *Taegak kuksa munjip* 3, 7-8 *changgyŏl, chei* (*HPC* 4.531a-532a).

school regarded them as the basis of both the exoteric sūtra teachings and the esoteric mind-transmission of Sŏn: they were, consequently, uniquely capable of subsuming all the limited perspectives toward dharma and practice held by other schools of Buddhist thought.[71]

Chinul, following Zongmi, considered the Heze school to be the ideal approach to Sŏn because it offered, uniquely, a balanced approach toward, first, dharma (*pŏp* 法)—the nature of reality, referring to the ontological outlook of the Chan teaching—and, second, person (*in* 人, Skt. *pudgala*)—the soteriological processes followed in the spiritual development of the individual. Dharma refers to the two factors of immutability (*pulbyŏn* 不變) and adaptability (*suyŏn* 隨緣); person includes the two aspects of sudden awakening (*tono* 頓悟) and gradual cultivation (*chŏmsu* 漸修), which I will discuss later. The absolute basis of all dharmas, Chinul and Zongmi claim, is the void and calm mind. Although this mind is ultimately ineffable, it can be characterized as numinous awareness (*yŏngji* 靈智), which I will discuss in more detail later. Whether the individual is enlightened or deluded, this awareness is unaffected either by the machinations of the discriminatory intellect or by the obscuring influence of external sense-objects. Nevertheless, as this awareness cannot be limited or defiled either by internal mental and emotional states or by external sensory contacts, it is free to adapt in an infinite variety of ways depending on the individual's state of mind. If a person is deluded and immersed in sensual pleasures, this awareness adapts in such a manner that it manifests itself as ignorance, karmic action, and finally, suffering. Through a sudden awakening to the essence of the mind—the absolute, immutable aspect of dharma—a proper foundation is laid for the refinement of the phenomenal qualities innate to that essence via concurrent cultivation of the myriads of bodhisattva practices. In such an approach, the absolute and phenomenal aspects of reality and the ultimate

71 See *CXT*, p. 871b; translated partially in Jan, "Tsung-mi," p. 50. For the following discussion, see *Pŏpchip pyŏrhaengnok chŏryo pyŏngip sagi* (*Excerpts from the Dharma Collection and Special Practice Record*, translated in *KAZ*, pp. 265-281).

and conventional approaches to practice are kept in harmony, and consistent progress along the path can therefore be expected. But once a person is awakened, this awareness manifests in its basic void and calm guise. Hence, in the Heze school's approach, awakening implies an understanding of these two aspects of the mind: its immutable absolute essence and its adaptive relative faculties. In contrast to the other schools of Chan discussed by Zongmi, only the Heze approach is said to be perfectly balanced between these immutable and adaptable aspects of dharma. Each school of Sŏn is weighed according to how well it emulates this quintessential approach of Heze.[72]

Zongmi's interpretation of Heze practice focused principally on no-thought (*munyŏm* 無念). Through the sudden awakening to the void and calm mind-essence, awareness is revealed in its fundamental form—free of thoughts and absent all relative signs. As Zongmi interprets the practice of the Heze school, maintaining this state of no-thought is what constitutes the gradual cultivation that follows the initial sudden awakening; and it is by

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72 The two important concepts of dharma and person are discussed at length in Chinul's *Excerpts*, especially in these sections: "The Approaches of Dharma and Person"; "Recapitulation of the Main Ideas in the *Special Practice Record*"; and "Awareness Is Only an Expedient Explanation"; see *KAZ*, passim. See also Zongmi's explanations in *CXT*, p. 872a10-14; Yŏndam Yuil's descriptions in *Chŏryo kwamok*, fol. 1a4-5; and *Sŏnwon chip tosŏ so*, in Kamata, *Shūmitsu kyōgaku*, p. 277. The distinction between *ren* and *fa* is one of the four refuges (*pratisāraṇa*) of the bodhisattva: "One should take refuge in the Dharma, not in the person [who teaches it]" (*dharmapratisāraṇena bhavitavyam na pudgalapratisāraṇena*); see *Weimojie suoshuo jing* (*Vimalakīrtinirdeśa*), *T* 475:14.556c10, interpreted by Thurman as "relying on reality and not insisting on opinions derived from personal authorities" (Robert A. F. Thurman, trans., *The Holy Teaching of Vimalakīrti: A Mahāyāna Scripture*, p. 99); *Pusa shanjie jing* 菩薩善戒經 (*Bodhisattvabhūmi*), *T* 1582:30.994b22; and *Yijiao jing lun* 遺教經論, *T* 1529:26.283b26-29; *Da zhidu lun* 大智度論, *T* 150:25.125a629. The doctrine also resonates with the *Abhidharmakośabhāṣya*'s distinction between the interpretation of *pratītyasamutpāda* as "associated with the person" (*sattvākhya*), corresponding to our soteriological aspect (*in* 人), and "not associated with the person" (*asattvākhya*), equivalent to our ontological aspect (*pŏp* 法); P. Pradhan, ed., *Abhidharmakośabhāṣyam*, p. 133.17. Note also the *Ratnagotravibhāga* distinction of the *adhigamadharma* ("the doctrine as realization") into "that which is realized" (i.e., the truth of extinction, corresponding to *fa*), and "that by which realized" (i.e., the truth of the path, corresponding to *ren*); see Takasaki Jikidō, *A Study on the Ratnagotravibhāga*, p. 182.

sustaining this state that the remaining bodhisattva practices are brought to consummation. No-thought keeps the mind in a pure, receptive state so that it can become gradually suffused by the wholesome qualities of mind that are developed through various types of salutary practices. It is through this gradual cultivation that follows upon awakening that the mind is suffused by the spiritual qualities that can be used both for the student's own spiritual development and for instructing others. Accordingly, practice in the Heze school cannot begin until there is a sudden awakening to the mind and its immutable essence and adaptable functions. Through this awakening, adepts realizes that they are originally endowed with the nature that is no different from that of all the buddhas; in short, they understand that they are in fact fully enlightened buddhas already. Thanks to this understanding gained through this awakening, students gradually cultivate the full range of skillful qualities until they not only *know* that they are buddhas, but can *act* like buddhas as well.

Despite this emphasis on no-thought in Zongmi's presentation of Heze meditative practice, Shenhui's own writings emphasize instead the identity of samādhi and prajñā, which Chinul calls either "the concurrent cultivation of samādhi and prajñā" (*chŏnghye ssangsu* 定慧雙修) or to "maintain alertness and calmness equally" (*sŏngjŏk tŭngji* 惺寂等持). Samādhi, the calm, absolute aspect of the mind, means the nonproduction of thought and correlates with Zongmi's term "no-thought." Prajñā, the dynamic, analytical processes of the mind, refers to constant awareness of this nonproduction of thoughts and the voidness of all phenomena. In passages that recall and often parallel sections in the *Platform Sūtra of the Sixth Patriarch*, Shenhui advocates that samādhi and prajñā are two aspects of the same nondual mind-nature that cannot ultimately be differentiated: samādhi is the essence of prajñā and prajñā is the function of samādhi.[73] Hence these assimilative and analytical abilities of the mind cannot be bifurcated, but instead always operate in combination with one another. This theme receives detailed consideration in

73 For example, at *Shenhui heshang yiji*, pp. 128-129, translated partially by Yampolsky, *Platform Sutra*, p. 33.

a number of Chinul's writings, especially *Secrets on Cultivating the Mind* and *Encouragement to Practice*.

The Heze school did not outlive the Tang dynasty and had no lasting influence over Chinese Chan. Nevertheless, 400 years later, in Korea, Zongmi's ecumenical approach that built upon the insights of the Heze school found an ardent, though by no means uncritical, devotee in Chinul. Chinul ensured that the Heze approach became a truly ecumenical teaching, and he broadened its scope so that it could encompass not only the Niutou and Hongzhou approaches of the early Chan tradition but even the later Huayan and Linji teachings, two quintessential examples of the doctrinal and Chan schools. Chinul's debt to Zongmi is immense, as his frequent citation in most of Chinul's works attests.[74] It was this adoption of the teachings of an early school of Chan and their use in bringing about a reconciliation between Sŏn and Kyo that augured much of the future development of Buddhism in Korea. The teachings that the Heze school had emphasized—the synthetic spirit, the sudden awakening/gradual cultivation approach to soteriology, the balanced development of *samādhi* and *prajñā*—were the predominant influence through most of Chinul's career until late in his life, when he began to pay increasingly close attention to the new meditative technique of *kanhwa* Sŏn 看話禪 (Chan of Observing the Keyword) that was just then making its way to the Korean peninsula.

The Hwaŏm Teachings of Li Tongxuan and the Rapprochement with Sŏn

The rapprochement Chinul sought to bring about in Korea between Kyo and Sŏn was based on his conviction that the message of the sūtras and the mind-to-mind transmission of Sŏn were ultimately in complete conformity with one another. To demonstrate their fundamental concordance, Chinul

74 For example, at *Shenhui heshang yiji*, pp. 128-129, translated partially by Yampolsky, *Platform Sutra*, p. 33.

relied first on the description of Sŏn practice given in the Heze school as outlined in the works of Zongmi; second, to bring the Kyo schools into focus, he adopted the approach to practice detailed in the *Avataṃsakasūtra* (alt. *Buddhāvataṃsakasūtra; Flower Garland Scripture*),[75] a massive scriptural anthology of Mahāyāna Buddhist thought and practice, and especially in the explication of Huayan/Hwaŏm teachings appearing in the *Xin Huayanjing lun* 新華嚴經論 (*Exposition of the New [Translation of the] Avataṃsakasūtra*) by Li Tongxuan 李通玄 (635-730).

Li Tongxuan is something of an outlier in the early history of the Huayan school.[76] His hagiographies have little to say about his life, although it is claimed that he was related to the Tang imperial house.[77] In 709, toward

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75 For outlines of the *Avataṃsakasūtra*, see: Yutsugu Ryōei, *Kegon taikei*, pp. 155-161; Li Tongxuan's *Dafangguang fo huayan jingzhong juanjuan dayi luexu*, *T* 1740:36.1008c-1011b, which provides a roll-by-roll summary of Śikṣānanda's eighty-roll recension of the text; Nakamura Hajime, "A Critical Survey of Mahāyāna and Esoteric Buddhism Chiefly Based on Japanese Studies," pp. 36-42; D. T. Suzuki, *Essays in Zen Buddhism*, vol. 3, pp. 70-221 (Suzuki also discusses the major philosophical issues of the sūtra, especially as they are purported to relate to Zen practice). A complete translation of Śikṣānanda's "new" translation of the *Huayan jing*, which was the basis of Li's *Exposition*, has been made by Thomas Cleary, *The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra*, 3 vols.

76 The Japanese scholar Kojima Taizan has proposed a radically different view of Li Tongxuan's place in the Chinese Huayan tradition. In a series of articles and books, Kojima posits that there were actually two distinct lineages in the Chinese Huayan tradition: a Wutaishan 五臺山 lineage, which included Lingbian 靈辯 (477-522) and Li Tongxuan; and a separate Zhongnanshan 終南山 lineage (alt. called the Chang'an 長安 lineage, due to Zhongnanshan's proximity to the Chinese capital), which included Zhiyan 智儼 (602-668), Fazang 法藏 (643-712), and Huiyuan 慧苑 (d.u.). Kojima draws this distinction from the description in the *Ehyō Tendai shū* 依憑天台集 (816) by the Japanese Tendai figure Saichō 最澄 (767-822), in which Huayan monks are specifically associated with one or the other of these two sites. In Kojima's view, this Wutaishan lineage actually constituted the mainstream of the contemporary Huayan school, while the later patriarchal lineage that included Zhiyan and Fazang was a retrospective creation of Song-dynasty successors in this putative Zhongnanshan tradition. Philosophically, these two strands were characterized by an emphasis on emptiness in the Wutaishan lineage and Tathāgatagarbha in the Zhongnanshan lineage. Rather than Li Tongxuan being an outlier in the contemporary Huayan tradition, then, Kojima posits that Li was actually one of its most central figures. Kojima's arguments concerning the historicity and philosophical orientation of these two separate lineages within the Huayan school have been controversial and not widely accepted within the field. For representative examples of his extensive

the end of his life, it is said that he took up residence in a hermitage on Fangshan 方山 to the south of Wutaishan and devoted himself to writing a number of Huayan exegetical works, including the *Xin Huayanjing lun* 新華嚴經論, his magnum opus, a forty-roll commentary to Śikṣānanda's 實叉難陀 "new" (*xin* 新) translation of the *Avataṃsakasūtra* ("new," because it was published in 695, nearly three centuries after Buddhabhadra's earlier 418 C.E. translation). Best known during his lifetime for his thaumaturgic talents, Li initially had little influence over the development of East Asian Buddhism and his writings were hardly known.

Centuries after the mainstream Huayan tradition had ossified following the fifth and last of its patriarchs, Zongmi, Li's thought enjoyed a resurgence of attention from teachers in a variety of different lineages, particularly teachers in the Yangqi 楊岐 collateral line of the Song-dynasty Linji 臨濟 school of Chan. Li's works, transmitted during this period to Korea and Japan, exerted immense influence on the Buddhist traditions of those countries. Chinul himself was profoundly affected by his reading of Li Tongxuan's *Exposition*, and through his advocacy Li's thought assumed a central place in the doctrinal outlook of Korean Buddhism from that point onward. In Japan, Chinul's contemporary Kōben 高辨, Myōe Shōnin 明恵上人 (1173-1232), was similarly impressed by Li Tongxuan, and Li became an important influence in medieval Japanese Buddhist thought. And in China proper, Li enjoyed a resurgence of interest among both Ming and Qing Buddhist scholars, including the major Qing-dynasty Huayan figure, Peng Jiqing 彭際清 (1740-1796). Hence, from a position of all but total

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oeuvre, see Kojima Taizan, "Chūgoku Kegon shisō shi no atarashii mikata," in *Shirīzu: Higashi Ajia Bukkyō*, ed. Takasaki Jikidō and Kimura Kiyotaka, vol. 3, pp. 373-374; idem, "Chūgoku Kegon shisō shi saikō," pp. 95-97; and note the critique by Robert M. Gimello, "Ch'eng-kuan on the Hua-yen Trinity," *Chung-Hwa Buddhist Journal*, 9 (1996), p. 381, n. 1. I thank Mr. Seunghak Koh, who is finishing a major dissertation on Li Tongxuan, for drawing these works to my attention.

[77] See the account in the preface to Li's *Lueshi xin Huayan jing xiuxing cidi jueyi lun*, *T* 1741: 36.1011c, which Chinul cites in his preface to his *Hwaŏm non chŏryo*, translated later in this volume.

obscurity, Li Tongxuan's reputation rose until it virtually eclipsed that of the orthodox Huayan patriarchs themselves.[78]

Li Tongxuan's approach to Huayan thought was strongly oriented toward the soteriological implications of the *Avataṃsakasūtra*, in contrast to the more philosophical orientation of the mainstream tradition. For example, Li's contemporary Fazang 法藏 (643-712), the systematizer of mainstream Huayan doctrine, mined the *Avataṃsakasūtra* for the philosophical implications of *dharmadhātu* theory.[79] His analyses of the sūtra converge on the ultimate realization of the unimpeded interpenetration that occurs between all phenomena in the realm of reality, or *dharmadhātu* (*sasa muae* 事事無礙, C. *shishi wuai*), also called the unimpeded conditioned origination of the *dharmadhātu* (*pŏpkye muae yŏn'gi* 法界無碍緣起, C. *fajie wuai yuanqi*).[80] Although it does not seem that Fazang intended to commit himself inflexibly to a fixed soteriological schema, he does mention that buddhahood conventionally is attained through a process of learning, practice, and

78 For short exegeses of Li Tongxuan's life and thought, see Kim Ing-sŏk, *Hwaŏmhak kaeron*, pp. 131-146; Takamine Ryōshū, *Kegon ronshū*, pp. 403-426; idem, *Kegon shisō shi*, pp. 200-208; idem, *Kegon to Zen to no tsūro*, pp. 131-146, the best treatment of his significance for the later development of Chan/Sŏn thought; Chang Wŏn-gyu, "Hwaŏm kyohak wansŏnggi ŭi sasang yon'gu," pp. 41-43; Yi Chong-ik, "Chinul ŭi Hwaŏm sasang," pp. 528-532, for his importance in Chinul's thought. One of the most prolific recent scholars of Li Tongxuan is Kojima Taizan. In addition to Kojima's works mentioned above in n. 76, see also Kojima Taizan, *Shin kegonkyō ron shiryō shūsei*; idem, "*Shin kegonkyō ron* no bunkengaku teki narabi ni chushakugaku teki kenkyū," pp. 69-90; idem, "Ri Tsūgen no shōki shisō to sono shōsō," in *Maeda Sengaku sensei kanreki kinen: ga no shisō*; idem, "Ri Tsūgen ni okeru kōmyō shisō no tenkai," *Kegongaku kenkyū* 2 (1988): 189-282. Robert Gimello is the Western scholar who has paid the most attention to Li's thought in recounting the later development of East Asian Buddhist thought; see his defining study, in Robert M. Gimello, "Li T'ung-hsüan and the Practical Dimensions of Hua-yen," in *Studies in Ch'an and Hua-yen*, pp. 321-389. For Li's traditional biography, see *Song Gaoseng zhuan* 23, *T* 2061:50.853c3-854b.

79 Kim Ing-sŏk, *Hwaŏmhak kaeron*, p. 133.

80 Fazang's theories are examined in Chinul's *Treatise on the Complete and Sudden Attainment of Buddhahood* and contrasted with those of Li Tongxuan. For the theory of the unimpeded conditioned origination of the *dharmadhātu*, see Kim Ing-sŏk, *Hwaŏmhak kaeron*, pp. 192-213.

realization over a period of three lifetimes.[81] This process eventually culminates in the achievement of the unimpeded interpenetration between all phenomena.

Unlike Fazang, who concentrated on describing the state of enlightenment—the ultimate realm of reality—Li centered his interpretation of the *Avataṃsakasūtra* instead on the lad Sudhana's personal realization of the *dharmadhātu*:[82] his pilgrimage in search of instruction that will allow him to enter into the *dharmadhātu*, as described in the "Accessing the *Dharmadhātu* Chapter" (*Ru fajie pin* 入法界品, S. *Gaṇḍavyūha*), the massive concluding section of Śikṣānanda's new translation of the sūtra.[83] Li eschewed both the classical Yogācāra computation, in which buddhahood was achieved after arduous practice over three infinite eons of time (*asaṃkhyeyakalpa*),[84] and Fazang's theory of the attainment of buddhahood over a period of three lives; rather, he proposed the immediate achievement of buddhahood in this very lifetime,[85] at the preliminary level of the ten faiths.[86]

Li was able to justify this extraordinary claim by abandoning Fazang's focus on the unimpeded conditioned origination of the *dharmadhātu* in favor of an approach based on the theory of nature origination (*sŏnggi* 性起, C.

81 In his *Huayan yisheng jiaoyi fenqi zhang* 2, *T* 1866:45.489c4-15. See also the discussion in Shim Jae-Ryong, *Korean Buddhism: Tradition and Transformation*, chap. 2, "The Philosophical Foundation of Korean Zen Buddhism."

82 Kim Ing-sŏk, *Hwaŏmhak kaeron*, p. 133. This fact is noted also at Shim Jae-Ryong, *Korean Buddhism: Tradition and Transformation*, ibid.

83 See the discussion in Yi Chong-ik, "Chinul ŭi Hwaŏm sasang," pp. 4-5. For Sudhana's pilgrimage and its implications for East Asian Buddhist thought, see Jan Fontein's work, The *Pilgrimage of Sudhana*.

84 Zongmi identifies this theory with the approach of the Mahāyāna inception teachings; see his *Yuanjue jing lue shu zhu* 2, *T* 1795:39.546c, and compare *She dasheng lun* 3, *T* 1593:31.126c.

85 *XHYJL* 7, p. 761b13 ff.; *Hwaŏm non chŏryo* 2, p. 210 (*HPC* 4.812-3); noted also by Shim Jae-Ryong, *Korean Buddhism: Tradition and Transformation*, p. 59 ff.

86 See *XHYJL* 14, p. 809b, and Chinul's discussion of these soteriological schemata in *Complete and Sudden Attainment of Buddhahood*.

xingqi).[87] In his *Treatise on the Complete and Sudden Attainment of Buddhahood*, in which Chinul examines the implications of Li Tongxuan's Huayan thought for Sŏn practice, Chinul analyzes the strengths and weaknesses of the two theories and comes out solidly in favor of nature origination, because of its presumed soteriological efficacy. As Chinul interprets Li's thought, nature origination provides the conceptual justification for the realization that although "buddhas and sentient beings … may seem to be different, they are entirely the form and functioning of this fundamental Wisdom of Universal Radiance (*pogwangmyŏng chi* 普光明智). Therefore, while they may be originally of one essence, they generate functioning that takes place at multivalent levels."[88] (See my synopsis of the text later in this introduction for more complete discussion of these two theories and their implications for Sŏn soteriology.) Rather than working through a complicated series of soteriological stages before attaining the final vision of the unimpeded interpenetration of all phenomena, nature origination—in which the fundamental wisdom of buddhahood is recognized as being the foundation of both principle and phenomenon—provides the conceptual justification for Li's unique form of contemplation practice: the immediate vision at the very inception of practice of the inherent identity between buddhas and sentient beings. Li shows that the fundamental wisdom of buddhahood and the ignorant, discriminative minds of sentient beings are originally of the same essence; it is only because of the arising of afflictions and the processes of dualistic thought that an entirely contrived barrier has come to be erected between the two conditions. If ordinary sentient beings have a sudden awakening to the fact that their minds are innately free of afflictions and are originally in full possession of the nature of wisdom, then their conventional states of mind and the absolute mind of buddhahood will merge, and the

87 For the theory of nature origination, see Kamata Shigeo, "Shōki shisō no seiritsu," pp. 195-198; Sakamoto Yukio, "Shōki shisō to aku ni tsuite," pp. 469-477; Endō Kōjirō, "Kegon shōki ronkō," pp. 214-216 and 523-527; and for an adequate general discussion, see Kim Ing-sŏk, Hwaŏmhak kaeron, pp. 213-230. See also Whalen Lai, "Chinese Buddhist Causation Theories," pp. 249-259.

88 From *Complete and Sudden Attainment of Buddhahood*, exchange no. 2, infra.

fruition of buddhahood, at that very instant, will be realized.[89] Hence, for Li Tongxuan, buddhahood is an inviolable fact that requires merely the presence of an appropriate catalyst to prompt its re-cognition—and this realization can occur in this very lifetime, not after long eons of practice.

Chinul saw Li Tongxuan's interpretation of Huayan doctrine as being well suited for his attempt to demonstrate the correspondences between the Sŏn and Hwaŏm traditions. In his *Treatise on Complete and Sudden Attainment of Buddhahood*, Chinul demonstrates that the terse formulas of Sŏn—"mind is buddha" and "see the nature and achieve buddhahood"—correspond respectively to Li's statements that the discriminative mind of sentient beings is the Immovable Wisdom (*pudong chi* 不動智) of the buddhas and that the fullness of buddhahood can be accomplished suddenly at the very inception of practice. Through this approach, the prolix thought of the Hwaŏm school was brought within the purview of Korean Sŏn practice. This convergence helped to strengthen the doctrinal foundations of Sŏn while also increasing the soteriological value of Kyo.

Chinul also drew upon the terminology of the Hwaŏm school to defend Sŏn against charges of heterodoxy made by the Kyo schools. He demonstrates in his *Complete and Sudden Attainment of Buddhahood* that the awakening experience in Sŏn is equivalent to what the Hwaŏm teachings term the realization of the *dharmadhātu*. This awakening is not the mere passive vision of the self-nature, as might be implied in the Sŏn adage "see the nature and achieve buddhahood." Rather, it involves the dynamic application of all the qualities revealed through that awakening in one's interactions with the world. The realization of the nondual nature that is the essential ground of both sentient beings and buddhas exposes the two properties of that nature: the foundational essence that is the perfect, bright, and autonomous foundation of the *dharmadhātu*; and the phenomenal function that manifests objects in the sensory realms in all their diversity. It is through these two properties that the true nature exhibits itself throughout the world and thus accomplishes the unimpeded interfusion between all

89 *XHYJL* 32, p. 941b.

phenomena. The function of the self-nature is unimpeded during all activities and is never separate from the pure, enlightened nature; hence if a student perceives that enlightened nature, falsity is extinguished, the mind's activities are cleansed, and the myriads of phenomena are illuminated and shown to be in dynamic interaction with each other. Consequently, the ultimate state of the interpenetration between all phenomena is not distinct from the fundamental wisdom inherent in the self-nature of all sentient beings; if that nature is recognized through Sŏn practice, the ultimate goal of realization as described in the Hwaŏm school is realized.

By the same token, Chinul countered the notion prevalent among many Sŏn adepts that the Kyo schools, and Hwaŏm in particular, were simply involved in speculative hypothesizing that had no bearing on actual practice. In his *Encouragement to Practice*, Chinul seeks to demonstrate that a subitist soteriological schema is viable in the Hwaŏm school as well, and he states explicitly that Sŏn students should never assume they have an exclusive claim on suddenness. Chinul points out in his *Complete and Sudden Attainment of Buddhahood* and *Resolving Doubts on Observing the Keyword* that the doctrinal explanations of Hwaŏm are intended to prompt students toward the attainment of buddhahood, just as was the goal in Sŏn. The detailed analyses of buddhahood appearing in the Kyo treatises—which were criticized by Sŏn adherents, who preferred the terse descriptions of Sŏn exchanges—were intended for students of lesser capacity, who needed a conceptual framework for understanding how to approach Buddhist practice and a realistic account of the results to be expected therefrom. Such conventional descriptions will ultimately have to be abandoned in favor of a direct realization of truth; but this is not to deny their conventional utility at a specific stage in soteriological development.

Chinul's view, then, is that Sŏn and Kyo have their own propensities and strengths, which need not necessarily be contradictory. Indeed, a combination of the philosophical and soteriological stances that characterize these two major branches of Buddhism may often be the most effective means for promoting enlightenment in the majority of practitioners. In the final formulation of Chinul's own approach to Sŏn, which was to become the

standard for the Korean Sŏn tradition as a whole, these two branches were synthesized into an approach that purported to have the widest possible application. Because most individuals of average and inferior spiritual capacity require the help of scriptural instruction in order to catalyze enlightenment, the descriptions of dharma given in the Heze school and in Li Tongxuan's *Exposition* are used initially to clarify the absolute and relative aspects of the mind and the proper course of practice. Such an understanding gives neophytes a clearer picture of the nature and purpose of Buddhist practice. But students cannot remain content with such conceptual descriptions; they must instead learn to put that doctrine into practice and realize its validity directly for themselves. Once they have a correct understanding of the path of practice, they should abandon all conceptual descriptions of dharma and enter upon what Chinul calls "the living road" of Sŏn practice: the way of *kanhwa* Sŏn meditation.[90]

Sudden Awakening/Gradual Cultivation: Chinul's Preferred Soteriological Approach

Chinul covers his preferred soteriological schema of an initial sudden awakening followed by gradual cultivation (*tono chŏmsu* 頓悟漸修) in several of his works, including an extremely detailed treatment of a whole range of permutations of sudden and gradual practice and enlightenment in his *Excerpts from the Dharma Collection and Special Practice Record with Personal Notes*. But Chinul's most accessible and inspiring treatment of this soteriological theory appears in his best-known work, *Secrets on Cultivating the Mind*. As Chinul explains, following Zongmi, ordinary persons generally assume that their physical frame is their body and their thought processes are their minds. They might one day discover, however, that, their bodies are

90 As discussed in Chinul's *Pŏpchip pyŏrhaeng nok chŏryo pyŏngip sagi* (*Excerpts from the Dharma Collection and Special Practice Record*, part III, Radical Analysis and Comprehensive Assimilation ["Vindicating the Sŏn Approach" section], translated in *KAZ*, p. 322).

actually the true dharma-body of all the buddhas and their minds the void and calm, numinous awareness (*kongjŏk yŏngji* 空寂靈智) of the true mind. They would then understand that they have always been endowed with the buddha-nature and that this nature is originally untainted by afflictions of any sort and fully endowed with all the meritorious qualities of the buddhas. This (re)discovery is the understanding-awakening (*haeo* 解悟), in which one gains the initial comprehension of one's own true nature; because this awakening is not achieved through a gradual unfolding of truth but through direct insight, it is called sudden.

Although students may then understand that they are in fact buddhas, they may not yet be able to act as buddhas because their actions will still remain largely influenced by the power of deeply engrained propensities of habit (*sŭpki* 習氣; S. *vāsanā*), propensities that have been acquired over a "beginningless" (*musi* 無始) period of time. For this reason, even after the initial awakening to their fundamental buddha-natures, student must learn to apply their understanding in the ordinary world and transform their knowledge into apposite action. This requires that they train themselves to counter the arising of afflictions and to develop the whole range of salutary spiritual qualities; they then will be buddhas in fact as well as in potential. This training that follows the understanding-awakening is called gradual cultivation. However, because students have already had the initial awakening to their mind-natures, which are eternally free of afflictions and innately endowed with all these qualities of buddhahood, they counteract the mental afflictions while knowing that there is actually nothing that needs to be counteracted and develop spiritual qualities while understanding that there is actually nothing that needs to be developed. Continued cultivation allows the initial understanding generated through awakening to gradually infuse all of their conduct until the whole range of meritorious qualities of buddhahood will have become an inexorable part of their patterns of thought and behavior. This experience is the realization-awakening (*chŭngo* 證悟; C. *zhengwu*), which simply confirms (*chŭng* 證) the veracity of the initial understanding-awakening that occurred at the inception of training. At that point, they are then perfect sages in both understanding and conduct; they

not only understand that they are buddhas, they realize that they can act as buddhas by exercising compassion on behalf of all other living beings.[91] Thus, in Chinul's comprehensive outline of Buddhist soteriology, the process begins with an initial understanding-awakening, followed by concurrent cultivation of that awakening, which ultimately concludes with a final realization-awakening.[92]

In this soteriological schema, awakening to the essence of the mind is accomplished suddenly; however, the elimination of unwholesome tendencies of mind and the development of the positive qualities of sagehood are accomplished only gradually. Chinul deploys several similes, most of them derived from Zongmi, to describe the process of an initial sudden awakening followed by gradual cultivation. For example, he compares this process to the maturation of a human being: although at the moment of birth (sudden awakening) a newborn infant possesses all its sensory faculties and is endowed inherently with all the capacities of an adult, it still takes years for that infant to grow up and reach its full adult potential (gradual cultivation). This process is also like the sun rising in the morning (sudden awakening), which only gradually evaporates the morning dew or frost (gradual cultivation). Practice is just the same: through sudden awakening, one is endowed with the same inherent understanding and abilities as all the buddhas; but it requires much supplementary training before that potential becomes reality in one's everyday experience.[93] As these similes make clear, authentic cultivation does not even really become possible until the initial

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91 For this account, see especially *Secrets on Cultivating the Mind*, exchange no. 2, and *Pŏpchip pyŏrhaengnok chŏryo pyŏngip sagi* (*Excerpts from the Dharma Collection and Special Practice Record*, Part II, Sudden Awakening and Gradual Cultivation ["Sudden Awakening" section], translated in *KAZ*, p. 278); see also *CXT*, p. 874a-b.

92 For Zongmi's treatment of the realization-awakening, see *KAZ*, p. 353, n. 113.

93 See *Secrets on Cultivating the Mind*, exchange no. 2; *Pŏpchip pyŏrhaengnok chŏryo pyŏngip sagi* (*Excerpts from the Dharma Collection and Special Practice Record*, part III, The Patriarchs' Assessments of Sudden and Gradual ["Sudden and Gradual as Related to Spiritual Capacity: Gradualness" section], translated in *KAZ*, p. 295). See also Zongmi, *CYJDX* 3, p. 407c; *YJJDSC* 3b, p. 535c.

sudden awakening catalyzes these soteriological processes. Indeed, Chinul explicitly states that it would be virtually impossible for a bodhisattva to continue on through the three incalculable eons of cultivation necessary to consummate the path toward buddhahood without the courage and discernment generated by the initial sudden awakening. For this reason, Chinul says, sudden awakening/gradual cultivation is the approach that has been followed by all the sages of both past and present.

At first glance, it might seem that an approach in which awakening precedes cultivation defies all the dictates of logic. Surely spiritual development through meditation, character training, and meritorious action is essential because it prepares the ground for awakening. While common sense might require that practices must be developed before awakening occurs, Chinul and, indeed, virtually the entirety of the East Asian Sŏn tradition, summarily dismiss any schema in which awakening follows cultivation. This approach is considered to be fallacious because it relies on the development of relative practices that substantiate the reality of conditionally arisen phenomena—all of which are essentially illusory. Since these practices are not based on an understanding of one's innate buddhahood, one's innate freedom from afflictions, and one's innate endowment with all the qualities of sanctity, students will be forced to undergo a long and bitter period of practice during which they will, unavoidably, be beset by spells of disillusionment and frustration. And even this critique still raises the perennial question of how conditioned practices can generate an experience of the unconditioned realm of nirvāṇa. Because authentic practice begins with sudden awakening, a student's progress following that insight will be smooth and natural. Sudden awakening/gradual cultivation is, consequently, a more pragmatic approach that assures a greater likelihood of success than does a schema in which gradual cultivation precedes sudden awakening.

The principal challenge to sudden awakening/gradual cultivation came from an approach to practice advocated by teachers in the Hongzhou 洪州 lineage of Chan, which became the standard of many masters in the Linji 臨濟 tradition of the mature Chan school: sudden awakening/sudden

cultivation (*tono tonsu* 頓悟頓修). This schema assumes that, since the mind-nature is fully endowed with all meritorious qualities, once it is fully revealed through an awakening, nothing would remain to be cultivated because all the qualities inherent in that nature would simultaneously be revealed as well. Hence, true sudden awakening instantaneously perfects the full range of meritorious qualities—"sudden" cultivation. Although Chinul accepted the validity of this account of Chan soteriology, he also recognized the limitations of the Sŏn adepts of his time and apparently considered this approach to be unsuitable for the majority of practitioners. There were two reasons for this rejection. First, sudden awakening/sudden cultivation seems to encourage cultivators to become attached to an insouciant attitude. Because in this schema all things were claimed to be innately perfect and completely indistinguishable from the buddha-nature, adepts of sudden awakening/sudden cultivation might mistakenly assume that there were no wholesome qualities to develop (for they are all present naturally), no afflictions to eradicate (for they are all empty of self-nature), no goal to reach (for buddhahood is already achieved). This was a grave error, in Chinul's view. Moreover, since all practices will instantly be perfected and all afflictions overcome through the experience of enlightenment, awakening alone was emphasized in this system; the sustained cultivation of wholesome faculties of mind and the counteraction of unwholesome faculties were completely neglected. Second, sudden awakening/sudden cultivation might prompt students to cling to mere verbal descriptions of the innate perfection of the buddha-nature, thereby hindering their own capacity to awaken personally to that nature. Hence, Chinul notes in *Secrets on Cultivating the Mind*, although sudden awakening/sudden cultivation might be a valid soteriological schema, it is only intended for the most advanced of adepts whose spiritual faculties are already mature; it is not appropriate for the vast majority of practitioners.

In response to this critique, advocates of sudden awakening/sudden cultivation can point to many examples in Sŏn literature that suggest that Sŏn adepts did in fact gain perfect enlightenment instantly without requiring any subsequent development. But Chinul's analysis suggests that such an occurrence is only valid from the standpoint of those practitioners' present

lives; if their past lives are also taken into account, it is clear that sudden perfection in this life is possible only because of a long process of gradual development that was already taking place over many previous existences. Such individuals, at some past time, already experienced their initial sudden awakening, began their gradual cultivation, and, in this life, seemingly without effort, completed their practice. Hence, sudden awakening/sudden cultivation in this lifetime is actually only the consummation of a process of sudden awakening/gradual cultivation that occurred over several previous lifetimes; it is not a valid description of the entire process of spiritual training over multiple lives. Since sudden awakening/gradual cultivation applies to any number of lives and to any stage of spiritual development, it is, accordingly, a more comprehensive description of the path of practice than is sudden awakening/sudden cultivation.

Since sudden awakening/gradual cultivation is broad enough in scope to encompass all other approaches to enlightenment, Chinul considers it to be ideally suited as a means of reconciling the soteriological positions of both the Sŏn and Kyo schools. Chinul demonstrates that the outline of sudden awakening/gradual cultivation provided in Zongmi's account of the Heze school can be explicated just as clearly using the Hwaŏm terminology developed by Li Tongxuan in his *Exposition of the Avataṃsakasūtra*. Through sudden awakening, students perceive the Buddha of Immovable Wisdom and discover that their activities are in fact all identical to those of the buddhas. With this understanding, they commence their bodhisattva careers. While understanding that oneself and others are all devoid of self, bodhisattvas still recognize that sentient beings consider themselves to be immersed in suffering, and, out of compassion, they decide to cultivate the expansive vows and myriad supplementary practices of Samantabhadra in order to rescue them. These myriad practices are the stage of gradual cultivation, and they carry them through all the levels of the bodhisattva path until buddhahood is finally attained. But the only reason that bodhisattvas have the courage that allows them to be able to continue with their arduous practice over innumerable eons is that they have already realized their buddha-natures through their initial sudden awakening. Ultimately, as Chinul notes in

Encouragement to Practice, the fact that there are differing accounts of sudden and gradual is more a matter of the individual's spiritual capacity than the inherent value of the teaching; neither Sŏn nor Kyo has a monopoly on soteriological rectitude: "How is it, then, that the Southern school [of Sŏn] alone involves a sudden approach?"[94] Even so, after a careful analysis of all the possible accounts of East Asian Buddhist soteriology, Chinul concludes that, in all cases, from neophytes on the spiritual quest to those who have nearly perfected their practice, sudden awakening/gradual cultivation provides the most comprehensive and precise description of the entire course of spiritual development.

Chinul's Methods of Meditation

Chinul's ecumenical attitude toward Buddhist thought led him to develop an eclectic set of meditative practices.[95] While his preferred approaches remained fundamentally Sŏn in focus, he incorporated techniques drawn from other schools, which he claimed would appeal to practitioners of differing spiritual capacities and propensities. It was Chinul's accomplishment to demonstrate how these techniques, the characteristic practices of differing lineages and traditions of Buddhism, could all work together to guide students toward the goal of liberation. Chinul regarded these methods as expedient devices designed to assist various types of people in their own meditative development, and he insisted that any of them would eventually lead to the same result for the adept who cultivated with sincerity and vigor.

As the author of his funerary inscription, Kim Kun-su, first noted,[96] Chinul tailored three main styles of Sŏn practice that show the direct

94 *Encouragement to Practice*, exchange no. 5.

95 Portions of this section are adapted from my article "Chinul's Systematizations of Chinese Meditative Techniques in Korean Sŏn Buddhism," pp. 199-242.

96 *Pojo kuksa pimyŏng*, *Chosŏn Pulgyo t' ongsa* III, p. 339 ll. 4-5.

influence of his three enlightenment experiences:

1. the concurrent cultivation of samādhi and prajñā (*chŏnghye ssangsu* 定慧雙修), also referred to as the balanced maintenance of alertness and calmness or maintaining alertness and calmness equally (*sŏngjŏk tŭngji* 惺寂等持門), deriving ultimately from Chinul's reading of the *Platform Sūtra of the Sixth Patriarch*;
2. faith and understanding (*sinhae* 信解; S. *śraddhādhimukti*)[97] according to the complete and sudden teaching (*wŏndon sinhae mun* 圓頓信解門), derived from Li Tongxuan's *Exposition of the Avataṃsakasūtra*;
3. the shortcut approach (*kyŏngjŏl mun* 徑截門) of observing the keyword (K. *kanhwa* 看話禪), from the *Records of Dahui* (*Dahui yulu* 大慧語錄).

These styles were intended to instruct people of inferior, average, and superior spiritual capacities, respectively. Chinul explained that each approach could be cultivated exclusively or in a progression from the simpler techniques to the more difficult. But before recounting briefly each of these three approaches, let me first provide some background on the underlying gnoseological process that, as Chinul explains, vivifies all these types of meditation: "tracing back the radiance."

Tracing Back the Radiance: the Process Fundamental to all Meditative Practice

The viability of all approaches to meditation, in Chinul's view, ultimately derives from the process of tracing the radiance emanating from the mind back to its source (*hoegwang panjo* 廻光返照), or simply "tracing back the radiance" (*panjo* 返照). This concept is an essential element of the processes

97 I use the *dvandva*-compound *śraddhādhimukti* for *sinhae* (Ch. *xinjie* 信解), rather than the more common Sanskrit equivalent *adhimukti* (resolute faith) because it helps to clarify that, in the interpretation of Li Tongxuan and Chinul, this quality of mind leads to the "understanding-awakening" through "faith" in one's fundamental buddhahood. The *dvandva śraddhādhimukti* is attested in Vasubandhu's *Abhidharmakośabhāṣyam*, pp. 372 l. 12, 373, 380 l. 9.

governing all types of meditation practice as Chinul interprets them, but especially in the Hwaŏm-oriented approach of faith and understanding according to the complete and sudden teaching. Chinul employs a variety of complementary designations for this aspect of contemplation: "trace the radiance back to one's own mind" (*panjo chasim* 返照自心); "trace the radiance back to one's own nature" (*panjo chasŏng* 返照自性); "in one thought-moment, trace the light back and see one's own original nature" (*illyŏm hoegwang kyŏn chabonsŏng* 一念廻光見自本性); "trace back and observe the qualities and functions of your own mind" (*pan'gwan chasim chi tŏgyong* 返觀自心之德用); "to observe and reflect on your own mind" (*kwanjo chasim* 觀照自心); "reflect on and view your own mind" (chogyŏn chasim 照見自心); "mirror your own mind" (*kyŏng chasim* 鏡自心); or simply "trace back the radiance" (*panjo* 返照), "contemplative reflection" (*kwanjo* 觀照), or even "introspection" (*naejo* 內照).[98] Although the term *hoegwang panjo* can be interpreted as "reflection," "introspection," "counterillumination," or even "meditation," the more dynamic renderings I adopt here better convey, I believe, a sense of the actual gnoseological process involved.

Chinul's Chosŏn-dynasty commentator, Yŏndam Yuil 蓮潭有一 (1720-1799), gives a succinct and precise definition of the term: " 'To trace back the radiance' means to trace the radiance back to the numinous awareness (*yŏngji* 靈智) of one's own mind; for this reason, it is called

98 For comparable uses of *panjo*, see Walter Liebenthal, trans., *Treatises of Seng-chao*, p. 71 and n. 289; *LJL*, p. 497c19, which Ruth Fuller Sasaki has translated as "turning your own light inward upon yourselves" (*The Recorded Sayings of Ch'an Master Lin-chi Hui-chao of Chen Perfecture*, p. 10); *Xinxin ming* 信心銘, *T* 2010:48.376c2; Baizhang Huaihai 百丈懷海 (720-814), in *Chodang chip* 祖堂集, in *Hyosŏng Cho Myŏnggi paksa hwagap kinyŏm kanhaeng wiwŏnhoe* 曉城趙明基博士華甲記念刊行委員會, eds., *Pulgyo sahak nonch'ong: Hyosŏng Cho Myŏnggi paksa hwagap kinyŏm* 佛教史學論叢: 曉城趙明基博士華甲記, Appendix, roll 14, p. 92b; *CYJDX*, p. 411c5, 17; *DHYL*, p. 922c. The term ultimately can be traced to religious Daoist origins; cf. the use of the term *pan'gwang* (返光, C. *fan'guang*), which Schipper translates as "retourner la lumière (vers l'intèrieur)"; Kristofer Marinus Schipper, L'*Empereur Wou des Han dans la légende Taoiste: Han Wou-ti nei-tchouan*, p. 48, n. 1. Schipper notes that "les yeux étant considérés comme des sources de lumière, des luminaires, qui éclairent le monde et nous permettent ainsi de voir." Cf. also the usage in Bhāvaviveka, *Dasheng zhangzhen lun* 大乘掌珍論 (*Karatalaratna*; "Jewel in Hand Treatise"), *T* 1578:30.277c20.

'trace back the radiance.' It is like seeing the radiance of the sun's rays and following it back until you see the orb of the sun itself."[99]

The Buddhist scriptural justification for this practice harkens back to the celebrated *Aṅguttaranikāya* passage where the Buddha declares that the mind is inherently luminous but dulled by adventitious defilements or afflictions.[100] This luminous quality of mind is called by Chinul either "numinous awareness" or "void and calm, numinous awareness" (*kongjŏk yŏngji* 空寂靈知). Adopted by Chinul from Zongmi, the term "numinous awareness" refers to the fundamental quality of sentience, which, quite literally, "shines" on sense-objects, illuminating them and allowing them to be cognized.[101] This view that the mind illuminates the sense-realms is found frequently in the writings of Sŏn masters; witness, for instance, the comments attributed to Linji Yixuan 臨濟義玄 (d. 866): "You, followers of the Way, are right now vividly illumining all things and taking the measure of the world; you give the names to the three realms."[102] But this inherent radiance of the mind does not merely illuminate the world of sensory phenomena: as the mind's natural luminosity is restored through meditation practice, it comes virtually to shine through objects, exposing their inherent voidness (*śūnyatā*).[103] Hence, numinous awareness is the quality of "sentience," common to

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99 For this quotation see *CYKM*, fol. 27b9-10.

100 *Aṇguttaranikāya*, 1.10 (*pabhassaraṃ idaṃ bhikkhave cittaṃ, tañca kho āgantukehi upakkilesehi upakkiliṭṭhaṃ*); see F. L. Woodward, trans., *The Book of the Gradual Sayings*, vol. 1, p. 8; this passage is treated with considerable perspicacity by Ñāṇananda Bhikkhu, *Concept and Reality in Early Buddhist Thought: An Essay on* "*Papañca*" and "*Papañca-Saññā-Saṇkhā*," p. 58; the implications of the mind's inherent luminosity in spiritual cultivation are brought out in a fascinating discussion by Ñāṇananda Bhikkhu, The *Magic of the Mind: An Exposition of the Kalākārāma Sutta*, p. 83 ff.

101 This concept is treated in the apocryphal *Shoulengyan jing* 首楞嚴經 (**Śūraṃgamasūtra*) 1, *T* 945:19.107a29-107b1. The term is commonly used by both Zongmi and Chengguan (see his *Huayan jing xingyuan pin shu chao* 1, *XZJ* 200.7.801a16; and *Xin yao jian*, in *CTL* 30, p.459b23-24) and appears in Chan/Sŏn texts as well (see *Biyan lu* 10, case 99, *T* 2003:48.222c24).

102 *LJL*, p. 497c19; translated in Sasaki, *Recorded Sayings of Rinzai*, p. 26.

103 Cf. Ñāṇananda, *Concept and Reality*, pp. 46-68, on the nonmanifestative consciousness (*viññāṇaṃ anidassanaṃ*) of the enlightened person.

all "sentient" beings, that constitutes their ultimate capacity to attain enlightenment;[104] it serves as the inherent faculty that allows meditation to develop, as well as the quality of mind mastered through that meditation.

"Awareness" (*chi* 知) in this context refers to the capacity of the essence of the mind to remain "aware" of all sensory stimuli. Chinul provides various descriptions of this capacity; it is "that mind of outstanding purity and brilliance,… that enlightened nature that is the original source of all sentient beings";[105] "the mind that has been transmitted successively from the Buddha through the patriarchs";[106] or, simply, "your original face."[107] Other scholars have interpreted the term as "knowledge" or "prajñā-intuition," but neither translation properly conveys the sense that "awareness" is the fundamental quality through which all mental qualities, be they "knowledge" or otherwise, are made manifest.[108] This property of awareness is itself formless and free of thoughts (*munyŏm* 無念) and, consequently, is able to adapt without limitation to the full range of human inclinations, whether toward greed and hatred or toward wisdom and compassion. In all such cases, the mind's source

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104 For insightful comparative discussion, see Ñāṇananda, Concept and Reality, pp. 2-22, and idem, Magic of the Mind, pp. 57-67.

105 From *Secrets on Cultivating the Mind*, exchange no. 6.

106 From *Pŏpchip pyŏrhaengnok* chŏryo (translated in *KAZ*, p. 332).

107 From *Secrets on Cultivating the Mind*, exchange no. 5.

108 Considerable controversy has surrounded the rendering in this passage for the word that I translate as "awareness" 知 (K. *chi*, C. *zhi*). Hu Shu ("Ch'an (Zen) Buddhism in China: Its History and Method," p. 15) translated it as "knowledge"; D. T. Suzuki ("Zen : A Reply to Hu Shih," p. 31 ff.) proposed the rendering "*prajñā*-intuition." Jan Yün-hua entered the debate on the side of Hu (see his "Tsung-mi: His Analysis of Ch'an Buddhism," p. 40, n.1). I believe both renderings miss the point, and I have adopted the translation "awareness" consistently throughout my translation of Chinul's texts. I was flattered that my friend and colleague Peter N. Gregory subsequently adopted my rendering in his definitive study of the term, "Tsung-mi and the Single Word 'Awareness' (*Chih*)," pp. 249-269. "Awareness" is a direct reference to the dynamic capacity of the void and calm mind-essence—the potential form of sentience through which all mental qualities, be they "knowledge" or "*prajñā*-intuition"—are able to be made manifest. This awareness is itself formless and free of thoughts and is consequently able to adapt without hindrance to the various inclinations of sentient beings.

itself is forever unaffected and remains simply "aware."[109] To describe the adaptability of this faculty, Chinul uses a phrase that ultimately derives from the *Laozi* 老子: "This one word 'awareness' is the source [alt. gateway] of all wonders."[110] As the foundation of sentience, this awareness is fundamentally nondual but remains dynamic enough to manifest its "wonders" in any undifferentiated form. In looking back on the radiance of the mind, one starts at the level of these "wonders"—the phenomenal manifestations of the nondual mind-essence—and then traces back those manifestations to their perceptual source: sentience itself, or "bare awareness."

For Chinul, regardless of the specific meditation technique being developed, tracing the radiance back to the mind's source is the function that enables the discriminative mind to rediscover its original, nondual source, which is free of thought. In discussing Li Tongxuan's approach to practice in the Hwaŏm school, for example, Chinul determines in his *Complete and Sudden Attainment of Buddhahood* (exchange no. 2) that its purpose is "solely to induce induce ordinary persons of great aspiration to look back on the radiance of … this one true *dharmadhātu* that is their own mind's fundamental Wisdom of Universal Radiance." In this context, to reflect or look back on one's own mind refers to the immediate realization that one is originally a buddha and that ignorance and its concomitants are all the products of the tathāgatas' Wisdom of Universal Radiance.

Tracing the radiance back to the mind's source plays a vital role in Chinul's Sŏn thought as well. In his treatment of sudden awakening/gradual cultivation, for example, tracing back the radiance functions as the sudden-awakening constituent of the path, opening individuals to a personal insight into their own enlightened nature. As Chinul says in *Secrets on Cultivating the Mind* (exchange no. 3): "If in one moment of thought he then follows

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109 As Chinul notes in his *Pŏpchip pyŏrhaengnok chŏryo* (translated in *KAZ*, p. 312): "The mind of numinous awareness is exactly the self-nature of suchness; it is neither the discriminative consciousness which arises in relation to objects in the conditioned realm nor the wisdom produced by the realization-wisdom."

110 From the *Laozi* 1; see Chengguan's discussion at *Huayan jing suishu yanyi chao* 1, *T* 1736:36.2b.

back the light [of his mind to its source] and sees his own original nature, he will discover that the ground of this nature is innately free of afflictions (*kleśa*), and that he himself is originally endowed with the nature of wisdom that is free from the contaminants (*āsrava*), which is not a hair's breadth different from that of all the buddhas." After the "re"-cognition of that numinous awareness, students then must continue on to discipline their minds through gradual cultivation so that only salutary and beneficial manifestations of that awareness will appear. It is this process that all specific meditation techniques will help to catalyze.

The Concurrent Cultivation of Samādhi and Prajñā

The method of meditation taught by Chinul that is most closely associated with the Heze school and its emblematic sudden awakening/gradual cultivation approach is the concurrent cultivation of samādhi and prajñā. Chinul's use of this method can be directly traced to his first enlightenment experience, prompted by his reading of the *Platform Sūtra*. Chinul's principal instructions on this approach appear in such earlier works as *Encouragement to Practice* and *Secrets on Cultivating the Mind*, where he focuses on the "concurrent cultivation of samādhi and prajñā" (*chŏnghye ssangsu* 定慧雙修) and the "balanced maintenance of alertness and calmness" (*sŏngjŏk tŭngji* 惺寂等持).[111] These are both common dictums that can be found in everything from the Pāli Canon[112] to Yogācāra[113] materials. Buddhist soteriological discourse typically involves three major forms of training: ethical restraint (*śīla*), meditative absorption (samādhi), and gnoseological

111 For general discussion regarding this need to balance samādhi and prajñā, see also Guy Bugault, *La notion de "Prajñā" ou de sapience selons les perspectives du "Mahāyāna,"* pp. 89-93.

112 See, for example, the parallel discussion on the use of *samatha* (S. *śamatha*, calmness) and *vipassanā* (S. *vipaśyanā*, insight) in *Atthasālinī* i. 131, ed. E. Muller: "And here they are given as forming a well-yoked pair (*yuganaddha*)" (Pe Maung Tin, trans., The *Expositor [Atthasālinī]*, vol. 1, p. 173).

113 See *Abhidharmasamuccaya of Asaṇga*, ed. Pralhad Pradhan, p. 75.

wisdom (prajñā). At the beginning of their training, Buddhist students are expected to learn to control their physical reactions to the objects in their environment by observing straightforward moral guidelines (*śikṣāpada*), lit. "rules of training." Such observances gradually bring under control the coarser manifestations of afflicted states of mind in bodily actions and speech and weaken the normally exclusive interest in sensual experience. As the disentanglement from the senses accelerates, a new introspective focus develops. Gradually, the mind learns through meditation to be content merely within itself; the intention that prompts action is progressively controlled, mental processes are calmed, and students achieve meditative absorption (dhyāna) or concentration (samādhi). Eventually, the power of concentration engendered through meditative absorption is turned toward an investigation of themselves, their world, and the relationship between the two. This investigation develops wisdom, which reveals the processes governing all of existence and leads students to discover their own true natures. Full development of such understanding turns back the power of ignorance that ordinarily impels the mind to take an interest in sensual matters. Simultaneously, the student breaks the inveterate tendency toward craving—the active aspect of ignorance, which produces greed, hatred, and the whole range of afflictions—and ultimately liberation is achieved.

The term "Sŏn" 禪 is the Korean pronunciation of the Sinographic transcription of a Middle Indic form of the Sanskrit word "dhyāna" (K. *sŏnna* 禪那, C. *channa*), a term equatable in this context with "samādhi." Its use as a designation for the Sŏn schools, however, carries a somewhat different connotation. As Zongmi explains, Sŏn/Chan is a comprehensive term for both samādhi and prajñā, and Sŏn practice is intended to lead to the rediscovery of the original enlightened source of all sentient beings: the buddha-nature (*pulsŏng* 佛性; C. *foxing*) or mind-ground (*simji* 心地; C. *xindi*). The awakening to this source is called prajñā; the cultivation of this awakening is called samādhi.[114] Chinul himself, expanding on this explanation, goes even farther in his *Encouragement to Practice*, where he says

[114] *CYJDX*, p. 399a.

that samādhi and prajñā are themselves the abbreviation of the threefold training in *śīla* (morality), samādhi, and prajñā, the basic constituents of the Buddhist path of practice. Consequently, Sŏn training is intended to involve the full range of Buddhist spiritual endeavor, from the beginning stages of morality to the highest stages of wisdom.

Two major interpretations of samādhi and prajñā are possible: a relative type, which Chinul calls the "samādhi and prajñā that adapts to signs" (*susang chŏnghye* 隨相定慧); and an absolute type, which he calls the "samādhi and prajñā of the self-nature" (*chasŏng chŏnghye* 自性定慧). Chinul discusses both types at length in *Encouragement to Practice* and especially in *Secrets on Cultivating the Mind*.

The relative type of samādhi and prajñā deals with objects in the conditioned realm in order to control and eventually remove unwholesome intentions and impurities of thought; it is similar to the description of samādhi and prajñā given above. Samādhi, in its guise of calmness, accords with the voidness inherent in the principle; it is used to counter the tendency toward distraction. Prajñā, in its guise of alertness, accords with the plurality of the phenomenal world; it is used to stimulate the mind out of dullness and lethargy. In their relative form, samādhi and prajñā are instruments for counteracting ignorance and afflictions, and may be employed as necessary until full enlightenment is achieved.

Chinul followed what he claimed to be a sudden approach to enlightenment in which awakening precedes cultivation, and his interpretation of samādhi and prajñā accordingly differs from this relative type. Chinul's approach is instead the second type of samādhi and prajñā discussed above, the samādhi and prajñā of the self-nature. This new interpretation of samādhi and prajñā was first propounded in the Sŏn school by Heze Shenhui, the eponymous founder of the Heze school of Chan, and it is a major focus of the *Platform Sūtra of the Sixth Patriarch*. In this interpretation, samādhi and prajñā are viewed as two aspects of the same self-nature; although each has its own specific role, they are not ultimately to be differentiated. Samādhi is instead the essence (*ch'e* 體) of the self-nature and is characterized by calmness (*chŏk* 寂); prajñā is the function (*yong* 用) of that self-nature and is

characterized by alertness (*sŏng* 惺). Although the ways in which samādhi and prajñā may be made manifest can therefore be distinguished, both are in fact based in the nondual self-nature; hence, samādhi is actually the essence of prajñā, and prajñā is the functioning of samādhi. Because of their mutual convergence, samādhi no longer implies detached absorption that is entirely removed from sensory experience; it is, rather, that same absorption during contact with sense-objects, a dynamic conception of samādhi. Prajñā is not simply a discriminative faculty that critically investigates phenomena and exposes their essential voidness; it carries the more passive sense of radiance, or bare awareness. In this conception, both samādhi and prajñā are centered in the unmoving self-nature and are, consequently, always identified with this absolute, nondual state. Even when the two faculties are operating in the conditioned sphere as calmness or alertness—activities that would seem to parallel those of the relative samādhi and prajñā that adapts to signs—they never leave their unity in the unconditioned mind-nature.

Even after the sudden awakening to the self-nature reveals this convergence between *samādhi* and *prajñā*, the proclivities of habit will continue to involve the student in afflictions. These afflictions can disturb the original harmony of the self-nature in such a way that one of its aspects of essence or function might become distorted. If essence predominates, lethargy might result from excessive calmness; if function is exaggerated, distraction might develop from excessive alertness. At such a time, it would be appropriate to use the relative practice of the samādhi and prajñā that adapts to signs to deal with the problem at hand. By employing the right countermeasure, the mind is kept in harmony, and rapid progress in overcoming residual habits can be expected. For this reason, Chinul stresses the need to maintain both calmness and alertness in scrupulous balance so that the natural powers of the mind remain at an optimal level.

At all stages in the student's development, samādhi and prajñā constitute an integral part of one's practice. Although the designations might differ according to the level of one's progress, the principles remain the same. Indeed, regardless of the method of meditation the student is practicing, adepts must always be attentive to the equilibrium between these two

elements if the methods are to be brought to a successful conclusion.

Faith and Understanding according to the Complete and Sudden Teaching

As Chinul observes time and again throughout his writings, the success of any practice depends on a sudden awakening at the beginning of one's efforts to the reality of one's fundamental buddhahood. Without the confidence that such experience brings, the long ages of struggle the bodhisattva contemplates would be unbearable for even the most enthusiastic of adepts. To induce this awakening is the purpose of "faith and understanding according to the complete and sudden teaching" (*wŏndon sinhae mun* 圓頓信解門)—the practice, based on Li Tongxuan's interpretation of Hwaŏm soteriology, that Chinul considered to be appropriate for the majority of practitioners, who were of average spiritual capacity.[115]

As I discussed above, Li Tongxuan's approach to Hwaŏm was explicitly oriented toward practice, and his interpretation of the *Avataṃsakasūtra* focused on Sudhana's "pilgrim's progress" in search of enlightenment. Unlike the orthodox Hwaŏm/Huayan exegetes, Li also proposed that buddhahood could be achieved immediately in this very life[116] at the preliminary level of the bodhisattva path, that of the ten faiths (*sipsin* 十信).[117] This radical claim was possible because of Li Tongxuan's view of the inherent identity between buddhas and sentient beings.

To engender such understanding, Chinul taught the approach of faith

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[115] For accounts of the development and practices of Hwaŏm meditation, see Kobayashi Jitsugen, "Kegonshū kangyō no tenkai ni tsuite," pp. 653-655, and Taitetsu Unno, "The Dimensions of Practice in Hua-yen Thought," p. 53 ff.

[116] *XHYJL*, p. 761b13ff.; *Hwaŏm non chŏryo*, p. 210.

[117] See *XHYJL*, p. 809b6-7; cited in *Complete and Sudden Attainment of Buddhahood*, exchange no 5; *Pŏpchip pyŏrhaengnok chŏryo* (translated in *KAZ*, p. 280).

and understanding. As Chinul interpreted Li's thought, the Immovable Wisdom (*Pudong chi* 不動智) of buddhahood, which is grounded on the Wisdom of Universal Radiance (*pogwangmyŏng chi* 普光明智), is the source of all dualistic phenomena, including both buddhas and sentient beings.[118] Through faith in and understanding of the premise that this unmoving wisdom is identical with the discriminative thoughts of sentient beings, ordinary persons of great aspiration (*taesim pŏmbu* 大心凡夫)[119] are able "to look back on the radiance of … this one true *dharmadhātu* that is their own mind's fundamental Wisdom of Universal Radiance…. Since the measure of their own minds' Wisdom of Universal Radiance is as great as space or the *dharmadhātu*, there is neither a single buddha who does not arise from this original wisdom nor a single sentient being who is not born from the fundamental wisdom."[120] Through faith and understanding that this unmoving wisdom is identical to the discriminative thoughts of sentient beings, students realize that even in their present deluded state they are, and indeed have always been, perfect buddhas. By understanding this fact at the very beginning of the spiritual quest—at the first of the ten levels of faith—students become fully endowed with the wisdom and compassion of buddhahood in potential form. The faith engendered through tracing back the radiance clarifies that "'your own physical, verbal, and mental states, as well as the distinctions between all your various impulses, arise from the *tathāgatas*' physical, verbal, and mental states, and from all the distinctions

118 From *Complete and Sudden Attainment of Buddhahood*, exchange no. 2.

119 "Ordinary persons of great aspiration" (*taesim pŏmbu* 大心凡夫) are defined by Li Tongxuan (*XHYJL*, p. 756c) as *pṛthagjanas* who "seek only the inscrutable vehicle of the tathāgatas" and are unsatisfied with the provisional teachings of the three vehicles. The term refers specifically to a person who has has the ability to achieve an initial understanding-awakening and to engage in the gradual cultivation that will eventually lead to the realization-awakening; see also *KAZ*, pp. 117, 209, 212, 218-219. Note also Chinul's comment in his *Pŏpchip pyŏrhaengnok chŏryo* (*KAZ*, p. 299) that "the approach of sudden awakening/gradual cultivation… has been established specifically for ordinary persons of great aspiration."

120 Quoted from *Complete and Sudden Attainment of Buddhahood*, exchange no. 2.

between their various impulses. They are all devoid of essence or nature, self or person. Since they all conditionally originated from the nonmanifesting own-nature of the *dharmadhātu*, you cannot find that locus where these faculties were originally planted. Their nature itself is the *dharmadhātu*; there is no inside, outside, or in between.'"[121]

This accomplishment was typically assumed in the Hwaŏm school to occur not on the preliminary soteriological stage of the ten levels of faith, as Li Tongxuan advocated, but at the time of the arousal of the thought of enlightenment (*bodhicittotpāda*) on the first level of the ten abidings—and only after the adept had supposedly passed through all ten levels of faith for 10,000 eons (*kalpa*). But by experiencing this fundamental wisdom at the very inception of practice, students established nonretrogressive faith, which assured their continued progress on the bodhisattva path and naturally brought about the perfection of the expedient techniques of *śamatha-vipaśyanā* (calmness and insight) and the other constituent practices of the ten levels of faith. Through these expedients, samādhi and prajñā would correspondingly be perfected, and students would then access the initial abiding stage (*vihāra*) of the *bodhicittotpāda*.[122] At that point, there would be the immediate experience of the fact that they are buddhas, and their former tacit faith and understanding would be confirmed.

Through the direct experiential confirmation of the knowledge that one is a Buddha, the bodhisattva gains the tremendous potential inherent in the state of buddhahood, and the subsequent stages of the bodhisattva path are automatically perfected: "If one accesses the initial state of mind involving the ten faiths, then effortlessly one reaches the first state of mind involving the ten abidings; and if one accesses that first abiding stage, one then

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121 *XHYJL*, p. 941c3-10; quoted in *Complete and Sudden Attainment of Buddhahood*, exchange no. 2.

122 As Chinul discusses in *Complete and Sudden Attainment of Buddhahood* (exchange no. 5). Cf. also the passage from the "Fanxing pin 梵行品" ("*Brahmacarya*" chapter) of the *Avataṃsakasūtra* that "the very moment one first arouses the *bodhicitta* is the attainment of *anuttarasamyaksaṃbodhi*"; see *HYJ*b, p. 449c14; *HYJ*, p. 89a1-2, quoted also in *Complete and Sudden Attainment of Buddhahood* (exchange no. 5).

effortlessly reaches the ultimate stage [of buddhahood]. In this wise, then, for bound, ordinary beings, the initial arousal of the thought of right faith is of crucial importance."[123] Consequently, from the beginning of one's vocation until its consummation in the full enlightenment of buddhahood, one actually never strays from the fundamental Wisdom of Universal Radiance. Thus faith and understanding were sufficient in themselves to consummate the immediate and decisive attainment of buddhahood even when the adept has progressed no further than the normal level of the ordinary sentient being. This is the essence of the complete and sudden approach.

The utility of correct faith and understanding in consummating, for example, samādhi and prajñā as well as the other constituents of practice, also helps to clarify how this approach can be integrated with Chinul's system of sudden awakening/gradual cultivation. As Chinul clarifies in his *Encouragement to Practice* (exchange no. 7):

> A sentient being of great aspiration who relies on the supreme-vehicle approach to dharma has firm faith and understanding that the four great elements (*mahābhūta*) are like a bubble or a mirage, that the six sense-objects are like flowers in the sky, that his own mind is the buddha-mind, and that his own nature is the dharma-nature. Since time immemorial, he has himself left behind the nature of afflictions. His alertness is instantly alert; his clarity is instantly clear. Although a person who cultivates while relying on this understanding may still have beginningless predispositions (*vāsanā*), if one controls them with the unabiding wisdom, they instead become the foundational wisdom and need neither be suppressed nor removed. Although one knows how to use expedients and samādhi to expel the influences of torpor and distraction, since one recognizes that conditioned thoughts and discrimination originate according to conditions from the true nature, while drawing on the purity of that

123 From the Conclusion to his *Hwaŏm non chŏryo*, roll 3 (*HPC* 4.868a18-21), translated in full later in this volume.

nature, one remains free from any form of clinging or attachment.... Hence, despite all the hardships of this world, what danger is there that one will backslide?

Kanhwa Sŏn: Investigating the Keyword

If meditation practice were to be brought to consummation, Chinul assumed, average and inferior students would require a foundation in correct doctrinal understanding that would outline the course and goal of practice and encourage them along that path. For these reasons, in most of his writings Chinul stressed the need for following the approach, described by Zongmi, in which the student develops understanding of the two aspects of dharma (immutability and adaptability) and the two approaches concerning person (sudden awakening and gradual cultivation) while continuing to rely on the doctrinal teachings. Because of the clarity and comprehensiveness of this approach, Chinul presumed it was most appropriate for the majority of Buddhist practitioners.

Nevertheless, at the higher reaches of the path, Chinul suggests, the conceptualization inherent in these sorts of prolix doctrinal explanations may instead hinder, rather than help, further progress. Particularly in his later writings, Chinul seems to have been moving away from the doctrinally informed approach of Zongmi to a more exclusivist approach based solely on Sŏn. Based ultimately on his final enlightenment experience, which was engendered through his reading of the *Records of Dahui*, Chinul's third major meditative technique, the "shortcut approach" (*kyŏngjŏl mun* 徑截門) of "observing the keyword" (*kanhwa Sŏn* 看話禪), eschewed all scriptural explanations in favor of a radical disentanglement of the mind from its conceptual processes.

Kanhwa Sŏn was the product of a long process of development in the Chan schools of the middle-Tang period in China. After the mid-800s, Chan masters such as Nanyuan Huiyong 南院慧顒 (d. 930), Fenyang Shanzhao 汾陽善昭 (947-1024), and Yuanwu Keqin 圜悟克勤 (1063-1135) had begun

to use stories concerning earlier Chan/Sŏn teachers as systematic ways of instructing their students and had begun to collect these anecdotes into large anthologies.[124] These stories came to be called *kongan* 公案 (C. *gong'an*, J. *kōan*), that is "public test-cases," or "precedents," because they put an end to private understanding (*kong* 公) and were guaranteed to accord with what the buddhas and patriarchs would say (*an* 案).[125] In describing these *kongan* exchanges, Sŏn texts also referred to the related, and often synonymous, term *hwadu* (話頭 topic, lit., "head of speech"), which was interchangeable with such terms as *hwaje* 話題 (theme of speech), *hwabyŏng* 話柄 (handle, or topic, of speech), and *hwach'ik* 話則 (rule of speech).[126] In this non-technical sense, *hwadu* can be considered the primary "topic," "critical phrase"—or as I translate it in this volume, "keyword"—of the entire situation set out in the complete *kongan*, or case. Take, for example, the popular *kongan* attributed to Zhaozhou Congshen 趙州從諗 (778-897): "A student asked Zhaozhou, 'Does a dog have the buddha-nature, or not?' Zhaozhou answered, 'No!'" (*mu* 無, C. *wu*; lit., "it does not have it").[127] The entire exchange is the *kongan*; the *hwadu* is "dog has no Buddha-nature" or simply "no," and the technique of using this *hwadu* as a topic of meditation is called *kanhwa* Sŏn.

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124 For a brief introduction to the historical background of the development of *kongan* practice in Chan Buddhism, see Isshū Miura and Ruth Fuller Sasaki, *The Zen Koan: Its History and Uses in Rinzai Zen*, pp. 3-16; reprinted in idem, *Zen Dust: The History of the Koan and Koan Study in Rinzai* (*Lin-chi*) *Zen*, pp. 3-16. For the crucial role that Yuanwu Keqin played in this process, see Ding-hwa Evelyn Hsieh, "A Study of the Evolution of *K'an-hua* Ch'an in Sung China: Yüan-wu K'o-ch'in (1063-1135) and the Function of *Kung-an* in Ch'an Pedagogy and Praxis," and Hsieh, "Yüan-wu K'o-ch'in's (1063-1135) Teaching of Ch'an *Kung-an* Practice: A Transition from Literary Study of Ch'an *Kung-an* to the Practical *K'an-hua* Ch'an."

125 Following the interpretation in *Shanfang yehua* 山房夜話 ("Evening Talks in a Mountain Room") by Zhongfeng Mingben 中峰明本 (1263-1323), in his *Tianmu Zhongfeng heshang guanglu* 天目中峰和尚廣錄, roll 11a, fol. 54-55; this text has been reprinted from the Shanghai *Pinqie* edition of the Buddhist canon, published in 1911. See also Miura and Sasaki, *Zen Dust*, p. 6.

126 See, for example,*LJL*, p. 506b8; *CDL*, p. 358c14; *Biyan lu*, case 2, *T* 2003:8.141c6, case 49, p. 184c14, and case 60, p. 192b5.

127 Its best-known occurrence is in the *Wumen guan* (Gateless Checkpoint), *T* 2005:48.292c.

Dahui Zonggao, a disciple of Yuanwu Keqin 圜悟克勤 (1063-1135) in the Yangqi 楊岐 collateral lineage of the Song-dynasty Linji 臨濟 school, popularized the *kanhwa* technique throughout East Asia.[128] Chinul was the first Korean Sŏn teacher to be influenced by Dahui's approach and to employ the *kanhwa* technique on the peninsula. Dahui and Chinul were only one generation apart and Chinul may well have heard about Dahui early in his vocation during his stay (ca. 1183-1185) at Ch'ŏngwŏnsa 清源寺, a monastery in the southwest of the peninsula near ports catering to trade with the Chinese mainland; as I mentioned previously, he may well have contracted with Song or Koryŏ traders there to import the first copy of the *Records of Dahui* to Korea. Chinul was profoundly affected by Dahui's approach and—following his third and final awakening, which resulted from his reading of Dahui's *Records*—*kanhwa* Sŏn practice came to play a central role in the whole ensemble of his thought. Chinul's adoption of the *kanhwa* technique augured the stronger Imje 臨濟 orientation of later Korean Sŏn teachers such as his disciple Chin'gak Hyesim 眞覺慧諶 (1178-1234), who in 1226 compiled the first Korean collection of *kongan* stories, the *Sŏnmun yŏmsong chip* 禪門拈頌集 (Collection of the Sŏn School's Verses of Critique).[129] This Imje posture within later Koryŏ Sŏn became more striking as the centuries

128 For Dahui's approach to *Kanhua* Chan, see my article "The 'Short-Cut' Approach of *K'an-hua* Meditation: The Evolution of a Practical Subitism in Chinese Ch'an Buddhism"; the extensive treatment in Morten Schlütter, *How Zen Became Zen: The Dispute over Enlightenment and the Formation of Chan Buddhism in Song-Dynasty China*, chap. 5; and the classic study by Miriam L. Levering, "Ch'an Enlightenment for Laymen: Ta-hui and the New Religious Culture of the Sung."

129 The *Sŏnmun yŏmsong chip* was an anthology of 1125 *kongan* in thirty rolls, compiled by Hyesim in 1226. Beginning with stories concerning Śākyamuni Buddha, the work includes sūtra extracts, cases involving the twenty-eight traditional Indian patriarchs and their six Chinese successors, and episodes from the lives of later Chan masters. To each case are appended interpretative verses by both Hyesim and other Chan and Sŏn teachers. The first edition of the text was burned by the Mongols, and the revised editions of 1244 and 1248 added 347 new cases, to make a total of 1,472 *kongan*. For a brief description of the work and its different editions, see Tongguk Taehakkyo Pulgyo Munhwa Yŏn'guso, ed., *Han'guk pulgyo Chansul munhŏn*, pp. 123-124. For a discussion of "verses of critique" (lit., "fingering") (*yŏmsong*) and other verse-explanations of Sŏn *kongan*, see Iriya Yoshitaka, Kajitani Sōōnin, and Yanagida Seizan, trans., *Setchō jūko*, *Zen no goroku*, vol. 15, pp. 291-304.

passed and was particularly pronounced after the return from China of T'aego Pou 太古普愚 (1301-1382), who brought the orthodox Linji lineage to Korea. Other of Pou's contemporaries, such as Naong Hyegŭn 懶翁慧勤 (1320-1376), also stressed the efficacy of *kanhwa* Sŏn.[130] Still today in Korea, *kanhwa* Sŏn continues to be the primary technique employed in meditation halls around the country, and most major teachers advocate its use for students at any level of spiritual development.

Chinul's earlier works, such as *Encouragement to Practice* and *Secrets on Cultivating the Mind*, had not even mentioned *kanhwa* practice; indeed, only at the conclusion of his *Excerpts from the Dharma Collection and Special Practice Record*, completed in 1209, one year before his death, does he discuss *kanhwa* Sŏn as a separate meditative technique and give it extensive coverage. Even there, however, Chinul remains markedly hesitant to prescribe *kanhwa* to any but the most exceptional of meditators; for most practitioners, he concludes, Zongmi's more systematic approach to meditation, which drew on correct doctrinal understanding, would be more effective.

Late in his life, however, Chinul's views seem to have rapidly begun to crystallize around Dahui's interpretation of *hwadu* practice, and this interpretation eventually eclipsed even Zongmi's influence over Chinul. This tendency to exalt *kanhwa* Sŏn is particularly prominent in his *Resolving Doubts about Observing the Keyword*, a posthumous treatise by Chinul that was published by his successor Hyesim in 1215 and is translated later in this volume. As Chinul notes there, the *kanhwa* Sŏn approach of Dahui "transcends all standards. Consequently, it is not only students of Kyo who will find it difficult to have faith in it and difficult to access it; even those in this very school [of Sŏn] who have lesser faculties and shallow comprehension will be perplexed and will not be able to understand it."[131] As such polemical

130 For T'aego Pou, Naong Hye'gŭn, and the latter-Koryŏ Sŏn tradition, see Nukariya Kaiten, *Chōsen Zenkyōshi /Chosŏn Sŏn'gyosa*, pp. 350-357, 360-384 (Naong); Takahashi Tōru, *Richō Bukkyō*, pp. 321-344; Han Ki-du, "Koryŏ hugi ŭi Sŏn sasang," pp. 598-613, 613-639; Han Ki-du, *Han'guk Pulgyo sasang*, pp. 243-272, 273-310; Yi Nŭnghwa, *Chosŏn Pulgyo t'ongsa* III, pp. 500-514.

statements suggest, the liberal attitude toward Kyo and the restrained discussion of Sŏn that characterized much of Chinul's earlier writing are not nearly as prominent in *Resolving Doubts*. No longer does Chinul act as the Sŏn apologist, attempting to vindicate the Sŏn outlook by demonstrating its continuities with accounts provided in the scriptures. Rather, he has accepted with few qualifications the preeminence of Dahui's interpretation of Sŏn. This trend in Chinul's thought may also account for the pervasive influence of Dahui in the writings of Chinul's successor, Hyesim. Hence, the focus on the Imje/Linji interpretation of Sŏn that comes to prevail subsequently in Koryŏ Sŏn was probably initiated late in his life by Chinul but brought to the fore by Hyesim.

The critical term *hwadu*, meaning literally "head of speech," might best be taken metaphorically as the "apex of speech" or the "point at which, or beyond which, speech exhausts itself." Since thought initiates speech, speech in this context includes all the discriminating tendencies of the mind itself in accordance with the classic Indian Abhidharma formula that speech is fundamentally intellection and imagination (*vacīsaṃskāra* = *vitarkavicāra*).[132] In leading to the very limit of speech, or more accurately thought, the *hwadu* acts as a purification device that sweeps the mind free of all its conceptualizing activities and leaves it clear, attentive, and calm—an ideal meditative state. Cessation of the discriminative processes of thought strips the mind of its interest in sensory experience and renders it receptive to the influence of the unconditioned. As this approach allows none of the conventional supports for practice, it was intended principally for students of superior capacity or for those who had first matured their meditation using a different technique. *Kanhwa* Sŏn is thus considered a shortcut to realization because it proposes that enlightenment can be achieved without following the traditional pattern of Buddhist spiritual development through morality,

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131 *Resolving Doubts about Observing the Keyword*, exchange no. 4.

132 See *Visuddhimagga* xxiii.24, Bhikkhu Ñāṇamoli, trans., *Path of Purification* (*Visuddhimagga*), p. 826; and see discussion in *Abhidharmadīpa with Vibhāṣāprabhāvṛtti*, ed. Padmanabh S. Jaini, p. 84.

concentration, and wisdom. By focusing the student's attention exclusively on the *hwadu*, this practice brings all the discriminative tendencies of the mind to a halt. From this state of no-thought, one more push is all that is needed to move from the conventional realm, governed by cause and effect, to the transcendental realm of the unconditioned. This push comes from the force of doubt (*ŭisim* 疑心; *ŭijŏng* 疑情).

Two Types of Hwadu Investigation

While accepting the unique features of *kanhwa* Sŏn practice, however, Chinul also sought to turn it into a comprehensive meditative technique appropriate for students at different levels of advancement. This he accomplished by differentiating between two distinct types of *hwadu* investigation: investigation of the meaning of the *hwadu* (*ch'amŭi* 參意) and investigation of the word or critical phrase itself (*ch'amgu* 參句), both of which are discussed in detail in *Resolving Doubts about Observing the Keyword*. Returning to our example of Zhaozhou's *mu hwadu*, investigating the meaning means to investigate the question "With what intent in mind did Zhaozhou make the statement *mu*?" Since this investigation involves more taste (*mi* 味)—that is, intellectual interest—it is comparatively easy for beginners in *kanhwa* practice to take up. Although such investigation may be useful in prompting students toward a more profound inquiry into the question, it will not permit them to abandon theoretical understanding or discriminative processes of thought. As Chinul says in *Resolving Doubts* (exchange no. 5), students who remain at the level of investigating the meaning "are the same as those in the complete and sudden approach who gain insight through right understanding. When these sorts of people use their minds in contemplative practice, they still retain some semblance of views and learning, understanding and conduct. They are no better than those scholar-monks of today who are attached to words and letters."

If students are to progress, they eventually must abandon their concern with Zhaozhou's motives in making his enigmatic statement and look

directly into the word *mu* itself. At that point they are investigating the word, which is said to provide no conceptual support for the investigation. As this sort of investigation is thus free from the cognitive obstructions (*jñeyāvarana*), it results in the realization-awakening (*chŭngo* 證悟), which in Zongmi's system would have come at the consummation of the gradual cultivation that follows the initial sudden experience of the understanding-awakening (*haeo* 解悟).

Chinul respectively describes these two types of investigation—following a distinction traditionally attributed to Yunmen Wenyan's 雲門文偃 (864-949) disciple Dongshan Shouchu 洞山守初 (?-990)—as live words (*hwalgu* 活句; C. *huoju*) and dead words (*sagu* 死句; C. *siju*).[133] A *hwadu* investigated via its meaning is the dead word, for it can only clarify one's understanding; it never brings true realization. The "tasteless" (*mumi* 無味) *hwadu* investigated via the word is the live word, for it allows no understanding through concepts and offers nothing at which one's ordinary, deluded mind may grasp. As Dahui and Chinul have described the live word, this "*mu* is the weapon that destroys wrong knowledge and wrong understanding."[134] This live word is the true shortcut approach because it helps to free the mind from the fundamental activating-consciousness (*ŏpsik* 業識; Skt. *karmajāti*[*lakṣaṇa*]*vijñāna*), as Chinul's successor, Hyesim, intimates.[135] As the *Awakening of Faith* (*Dasheng qixin lun* 大乘起信論) explains, the activating-consciousness represents the point at which subject and object are bifurcated and dualistic patterns of

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133 See Chang Chung-yüan, *The Original Teachings of Ch'an Buddhism*, p. 271. The terms are also used by Yuanwu Keqin and his disciple Dahui, from whom Chinul probably adopted them; see, for example, *DHYL*, p. 870b *passim*.

134 See *DHYL* 26, p. 921c, and *Pŏpchip pyŏrhaengnok chŏryo* (*Excerpts from the Dharma Collection and Special Practice Record*, part III, "Practice of the *Mu Hwadu*" section, translated in *KAZ*, pp. 337-338). See also the discussion in Hyujŏng's 休靜 (Sŏsan *taesa* 西山大師) *Sŏn'ga kwigam*, p. 41; Yŏndam Yuil 蓮潭有一 (1720-1799), *CYKM*, fol. 29a12-29b6.

135 *Chin'gak kuksa ŏrok* 眞覺國師語錄, p. 497 (Korean translation, p. 367): "'Why did Zhaozhou reject the claim that all sentient beings had the Buddha-nature?' 'Because they all are subject to the activating-consciousness.'"

thought are generated.[136] As the origin of the deluded mind, it ultimately provides the impetus that drives the hapless individual toward ignorance and craving. Only through continued attention to the live word, engendered through investigation of the word itself, can the activating-consciousness be shattered and true realization achieved.[137] The distinctive feature in Dahui's "shortcut" approach to *hwadu* practice is that it is supposed to enable the practitioner to dispense with the initial investigation of the meaning and enter directly into the investigation of the tasteless *hwadu*—that is, investigation of the word.

These two types of investigation are also associated with two distinct functions served by *hwadu* investigation: as an expression that removes the maladies of conceptual understanding (*p'abyŏng* 破病); and as a comprehensive expression of truth (*chŏnje* 全提).[138] In investigation of the meaning, the *hwadu* is used as a palliative to counteract the discriminative tendencies of mind by focusing the intellect on an enigmatic question that often seems to defy logic and the mainstream teachings of Buddhism. By removing the obstacle of understanding, such practice ultimately leads to the sort of acquired-understanding that allows the student to access the first stage of faith (*ch'osinji* 初信地) via the understanding-awakening (*haeo* 解悟)—Chinul's usual definition of "sudden awakening." Investigation of the word is the *hwadu* as a comprehensive expression of truth (*chŏnje* 全提)—that is, the ultimate state of realization summing up all aspects of the great matter (*taesa* 大事) of awakening. It engenders the state of no-thought (*munyŏm* 無念), which allows the access to realization (*chŭngip* 證入) at the first stage of the ten abidings (*sipchu* 十住).[139]

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136 *DSQXL*, p. 577b; Yoshito S. Hakeda, trans., *The Awakening of Faith Attributed to Aśvaghosha*, pp. 47-48.

137 See the comments by Yuanwu Keqin (1063-1135), in *Biyan lu*, case 99, *T* 2003:48.222c18; Thomas Cleary and J. C. Cleary, trans., *The Blue Cliff Record*, vol. 3, pp. 628-635.

138 For these two types of expressions, see my summary of *Resolving Doubts* later in this Introduction.

The motive force that impels the mind toward this realization is doubt (*ŭisim* 疑心; *ŭijŏng* 疑情), which might be better rendered "puzzlement," "wonder," or simply "questioning." In his *Pŏpchip pyŏrhaengnok chŏryo*, Chinul, following Dahui, defines doubt as a state of mental perplexity "where the intellect cannot operate and thought cannot reach; it is the road through which discrimination is excised and theorizing is ended…. Your mind will become puzzled, frustrated, and 'tasteless'—just as if you were gnawing on an iron rod."[140] Continued attention to this tasteless *hwadu* creates a sense of doubt that allows neither thought nor conceptual understanding to arise in the mind. In this state of no-thought, the student is then primed for the access to realization, the previously mentioned realization-awakening. Once the sensation of doubt "disintegrates," or quite literally "explodes" (*p'a* 破),[141] the student comes into direct conformity with the *dharmadhātu*. Thus, through investigation of the *hwadu*, the student can forgo all the gradual stages of spiritual development and get to the very root of the gnoseological problem: the inveterate conceptualizing tendency of the mind.

Doubt itself has various degrees of intensity, which differ depending on whether investigation of the *hwadu* is done via the meaning or the word. As Chinul explains at the end of his *Resolving Doubts about Observing the Keyword*, doubt developed through investigation of the meaning can only lead to the understanding-awakening at the first level of the ten faiths, for it does not free the mind from its acquired-understanding. Doubt achieved via investigation of the word, however, produces the realization-wisdom, allowing one to display *prajñā* and engage in dissemination of the teachings of Buddhism to all types of people.

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139 I have attempted to sort out some of the conflicting views of Zongmi and Chinul on these two types of awakening in *KAZ*, pp. 358-359, n. 143. See also Chinul's statement below in *Resolving Doubts*, exchange no. 3: "This first stage of abiding after the [ten] levels of faith are completed is called the access to realization"; quoted also in *KAZ*, pp. 241-242.

140 *DHYL*, p. 891a22 ff., as quoted in *Pŏpchip pyŏrhaengnok chŏryo* (trans. *KAZ*, p. 336).

141 The term *p'a* is used repeatedly in *Resolving Doubts about Observing the Keyword*.

The Three Mysterious Gates

Chinul seems ultimately to have despaired about the prospects of average practitioners in his time succeeding in their contemplation of the *hwadu* via investigation of the word. Even at the conclusion of his *Resolving Doubts about Observing the Keyword*, the most polemical treatment in all his writings in favor of Dahui's "shortcut" approach, he says, "Those in whom this realization-wisdom has been made manifest are seldom seen and seldom heard of nowadays. Consequently, these days we should value the approach that investigates the meaning of the *hwadu* and thereby produces right knowledge and vision. If such a person's understanding is compared with that of someone who meditates while relying on the teachings but has not yet left behind the affective consciousnesses, they are as far apart as heaven and earth." Hence, while Chinul may have increasingly emphasized the importance of *kanhwa* practice later in his life, it would be an exaggeration to say that it ever completely supplanted the role of Zongmi's gnoseology in his own synthesis of Sŏn thought.

This conclusion is especially borne out by the fact that Chinul provided a scheme for incorporating *kanhwa* practice into his more conventional outline of soteriological development that derived from Zongmi and the Heze school. This scheme employed the three mysterious gates (*samhyŏn mun* 三玄門), adopted from Linji Yixuan 臨濟義玄 (d. 867) and other of Chinul's predecessors in the Sŏn school.[142] Chinul assumed that there are various levels of description used in the Sŏn teachings, each of which is correlated with a particular style of doctrinal description and spiritual capacity. He refers to these levels as three mysterious gates: the mystery in the essence

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[142] The three mysterious gates were methods of instruction first used by Linji Yixuan and subsequently adopted, and elaborated upon, by Fayan Wenyi 法眼文益 (885-958), Yunmen Wenyan 雲門文偃 (?862-949), Fenyang Shanzhao 汾陽善昭 (947-1024), and Jianfu Chenggu 薦福承古 (d. 1045). See *LJL*, p. 497a19-20; Sasaki, *Record of Rinzai*, p. 6; and Linji's biographies in *CDL*, pp. 291a14 and 300b24. For their use by Fenyang Shanzhao, see *CDL*, pp. 305a17, and *Xu chuandeng lu*, *T* 2077:51.469b20. For Fayan, Yunmen, and Jianfu, see the coverage in *Complete and Sudden Attainment of Buddhahood* and *Resolving Doubts about Observing the Keyword*.

(*ch'ejung hyŏn* 體中玄), the mystery in the word (*kujung hyŏn* 句中玄), and the mystery in the mystery (*hyŏnjung hyŏn* 玄中玄). These three mysteries are especially useful in clarifying the differences Chinul saw between the more conventional Sŏn approaches he discusses in his earlier works, such as *Secrets on Cultivating the Mind*, and his posthumous *Resolving Doubts about Observing the Keyword*. Basically, these three stages involve (1) conceptual descriptions of doctrinal tenets, which are intended to engender correct understanding in the student; (2) the use of the *hwadu*, a terse phrase relatively devoid of conceptual content, which is a more direct expression of the philosophical and metaphysical truths expressed on the first stage; and (3) gestures, pauses, and other illocutionary expressions of absolute truth itself, which are not vitiated by conceptualization.

The first level of explication is the mystery in the essence (*ch'ejung hyŏn* 體中玄). This description of the process of awakening, appropriate for those of average capacity, involves expedient accounts of the ultimate goal of practice and the approach to be followed in consummating that goal. For the majority of Sŏn students, some grounding in doctrinal understanding is necessary if they are to avoid the inevitable pitfalls on the path of practice. This first mysterious gate is accordingly designed to instill correct view in beginning cultivators and to overcome the cognitive obstructions in the more advanced. Descriptions closely resembling those used in the Kyo schools are employed to demonstrate the essential identity of ignorant sentient beings and enlightened buddhas. These would include such statements as "One word is bright and clear and contains the myriads of images"[143]; or "Throughout boundless world systems, oneself and others are not separated by as much as the tip of a hair; the ten time-periods, from beginning to end, are not separate from the present moment of thought."[144] Such statements,

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[143] *In Resolving Doubts* (exchange no. 1), quoting Fenyang Shanzhao, from *Fenyang Wude chanshi yulu* 1, *T* 1992:47.597b7 and 603b12; see also *Rentian yanmu* 1, *T* 2006:48.302b1-2.

[144] Quoted in both *Complete and Sudden Attainment of Buddhahood* (exchange no. 4) and *Resolving Doubts* (exchange no. 1). The quotation comes from Li Tongxuan (*XHYJL* 1, p. 721a), but it is often quoted in Sŏn materials (e.g., Dahui in *DHYL* 9, p. 848a18-20).

of course, recall the Hwaŏm theory of the unimpeded interpenetration between all phenomena (*sasa muae* 事事無礙) and help to break down the adept's inveterate attachment to his or her own personal point of view (ātman) by inducing an awareness of the pure nature of the mind and the relationship inherent therein between its immutable and adaptable qualities. Nevertheless, although such statements may seem similar to the outlook of the complete teachings (*wŏn'gyo* 圓教) of Kyo, they are actually made with diametrically opposed purposes in mind. Whereas Chinul, following Zongmi, claims that such descriptions in the Kyo schools are designed to provide the conceptual understanding that will enable the Buddhist religion to survive unchallenged, parallel Sŏn descriptions are intended solely to prompt the student to direct, personal awakening; as Chinul notes in *Resolving Doubts* (exchange no. 5): "The teachings of the Buddha are intended to support tens of thousands of generations; hence their principles have been demonstrated in detail. The admonitions of the patriarchs involve an immediate crossing-over to liberation; they aim at producing mysterious penetration."[145] This sort of treatment is beneficial in instructing neophytes—that is, regular practitioners who would have difficulty in grasping the purpose of practice if they were to start out directly with investigation of the *hwadu*, which has less intellectual content.

Accordingly, the majority of students must have a strong foundation in doctrinal understanding before they will be able to proceed to the second mysterious gate, the mystery in the word (*kujung hyŏn* 句中玄), which specifically refers to the shortcut approach of *kanhwa* Sŏn. The mystery in the word uses a word that "splits nails and cuts through iron" (K. *ch'amjŏng chŏlch'ŏl* 斬釘截鐵; C. *zhanding jietie*)[146] in order to help free the mind from

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145 Quoting Zongmi, in *CYJDX* 1, p. 400a2-5; this passage also appears in *Pŏpchip pyŏrhaengnok chŏryo*, Part III, Radical Analysis and Comprehensive Assimilation ("Sŏn Is Not the Complete Teachings" section), translated in *KAZ*, p. 321.

146 A term Chinul uses in *Pŏpchip pyŏrhaengnok chŏryo* (translated in *KAZ*, pp. 338-339). For this term, see *Biyan lu*, case 17, *T* 2033:48157a16; trans. Cleary and Cleary, *The Blue Cliff Record*, vol. 1, p. 110.

its inveterate tendencies toward conceptualization, a proclivity that vitiates the unique experiential content of sensory experience.[147] The first stages of this tyranny of concepts are eliminated through the mystery in the word, which helps to mature student's understanding through the use of expedient descriptions, as discussed earlier. That technique provides a "cleansing knowledge and vision" that helps to purify the mind from its attachment to, or identification with, conceptual descriptions that might have developed through the use of these doctrinal expedients. Even though the *hwadu*'s very formulation involves some condescension to linguistic convention, it is more "terse" (*saengnyak* 省略)[148] and, hence, less dependent on conceptual delineation than are the doctrinal descriptions that characterized the first mysterious gate. For this reason, the *hwadu* is closer to being an authentic description of the unconditioned, which is beyond all conceptualization. Nevertheless, even its cleansing knowledge and vision ultimately must be transcended if dualistic modes of thought are to be overcome.

This transcendence is achieved through the third mysterious gate, the mystery in the mystery (*hyŏnjung hyŏn* 玄中玄), which includes such Sŏn pedagogical techniques as pregnant pauses, beatings, shouting, and other illocutionary modes of expression, which provide no substratum upon which even cleansing knowledge and vision can subsist. Such catalysts shock the student out of the complacency engendered by the mind's normal conceptual processes, inducing a sudden realization of the *dharmadhātu* in all its glory, as Chinul notes in *Complete and Sudden Attainment of Buddhahood*. Hence this third mystery comes as close as is possible with any relative expression of truth to conveying a sense of the unconditioned realm.

Chinul, then, envisions Sŏn instruction as progressing from kataphatic statements about the innate purity of the mind in the first gate, to more

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147 See Ñāṇananda, *Concept and Reality*, passim; and for background on the Indian attitude toward conceptualization, see A. K. Warder, "The Concept of a Concept," *Journal of Indian Philosophy* 1 (1970/71): 181-196.

148 The term "terse" (*saengnyak* 省略) is used especially in *Resolving Doubts about Observing the Keyword*.

apophatic descriptions designed to free the mind from conceptualization in the second gate, and finally to illocutionary expressions in the third mysterious gate.[149] Hence, despite the Sŏn school's claim that it is a "separate transmission outside the teachings," Chinul outlines a way for it to deploy expedient instructions that are essentially parallel to the types of discursive descriptions typically considered characteristic of the Kyo doctrinal schools. Through these three mysterious gates, therefore, Chinul's developed a hermeneutical stratagem that would not only bring about a further level of accommodation between Sŏn and Kyo, but would additionally help to demonstrate how *kanhwa* Sŏn might be incorporated into his preferred soteriological schema of sudden awakening/gradual cultivation.

Chinul's Writings: Synopses

Let me now offer a précis for each of the works of Chinul that I translate in this volume.

These selections include most of Chinul's major works with the exception of his *Pŏpchip pyŏrhaengnok chŏryo pyŏngip sagi*, which was too long to include here. (I have translated that text in full in my book *The Korean Approach to Zen*, and am currently revising it for publication in a new series of translations of the *Sa chip* 四集, or *Fourfold Collection*, the four major texts used in the Korean monastic curriculum.) Chinul's *Hwaŏm non chŏryo* 華嚴論節要 (*Condensation of the Exposition of the Avataṃsakasūtra*) is also not included here, since virtually the entirety of that text consists of Chinul's verbatim extracts of Li Tongxuan's *Exposition*; I have, however, given a complete translation of its preface and conclusion, which are Chinul's own

149 See *Complete and Sudden Attainment of Buddhahood*, exchange no. 4; and *Resolving Doubts about Observing the Keyword*, exchange no 4.

writing, as well as a complete translation of Chinul's posthumous *Treatise on the Complete and Sudden Attainment of Buddhahood* (*Wŏndon sŏngbullon*), which offers extensive coverage of Li Tongxuan's views. Thus, the absence of these two longer works is not irredeemable, since all the principal contours of Chinul's thought may be found in the works translated in this anthology.

The only other major treatise traditionally attributed to Chinul that is not included in this collection is *Straight Talk on the True Mind* (*Chinsim chiksŏl* 真心直說; Revised Romanization: *Jinsim jikseol*). Recent research by Choe Yeonshik (Ch'oe Yŏnsik 崔鈆植) has called into question the accuracy of this attribution. Ch'oe has made a compelling case that authorship of the *Chinsim chiksŏl* should be ascribed instead to the Jurchen Chan monk Zhengyan 政言 (d. ca. 1184-1185).[150] *Chinsim chiksŏl* has long seemed anomalous because it does not include any reference to the three approaches to practice—namely, the concurrent cultivation of samādhi and prajñā, faith and understanding according to the complete and sudden teaching, and *kanhwa* Sŏn—that, since the time of Kim Kun-su's funerary inscription for Chinul, have been presumed to be quintessentially Chinul's. The text instead focuses on the notion of "true mind" (*chinsim* 真心) and ten differents ways of extinguishing delusion regarding the true mind, which center on different forms of practicing "no-mind" (*musim* 無心), or nonconceptualization. Although no-mind and the synonymous no-thought (*munyŏm* 無念) are both used elsewhere in Chinul's oeuvre, no where else do they receive the systematic treatment found in *Chinsim chiksŏl*. The text also does not cite the writings of Zongmi, Li Tongxuan, and Dahui, which are otherwise so ubiquitous and influential in all the rest of Chinul's writings; the only major point of overlap is with references to the *Awakening of Faith*, which Chinul does cite frequently.

Beyond these discomforting anomalies of content, Ch'oe ferrets out important external evidence to demonstrate that the connection between the

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150 See Ch'oe Yŏn-sik, "'*Chinsim chiksŏl*' ŭi chŏjŏ e taehan saeroun ihae" (A New Understanding of the Authorship of *Straight Talk on the True Mind*), pp. 77-101.

Chinsim chiksŏl and Chinul was not made until the seventeenth century, when Zhiyu 智旭 (1599-1655) the Ming-dynasty Chinese author of the *Yuezhang zhijin* 閱藏知津, attributes the text to "Chinul, the Old Monk of Chogye Mountain" (C. Caoqishan laona Zhina 曹谿山老衲知訥), probably from the coincidental placement of the work next to two other of Chinul's writings (namely, *Secrets on Cultivating the Mind* and *Admonitions to Neophytes*) in the Ming edition of the Buddhist canon. The text of *Chinsim chiksŏl* was not even known in Korea until 1799, when a returning Korean expatriate introduced it to the peninsula from the Chinese mainland. After refuting Chinul's associations with the *Chinsim chiksŏl*, Ch'oe demonstrates that the most obvious candidate for authorship is the twelfth-century Jurchen monk Zhengyan, who first studied Yogācāra philosophy but later became an adept in the Linji lineage of Chan. Zhengyan's memorial stele, finished in 1188, in fact lists a *Zhenxin zhishuo* 真心直說 (K. *Chinsim chiksŏl*) among his writings. Ch'oe's case has been generally accepted by most scholars, and there is an emerging consensus that authorship of *Chinsim chiksŏl* should now be ascribed to Zhengyan. Unless some substantive new evidence is brought to light, which seems doubtful, *Chinsim chiksŏl* may be confidently removed from the listing of Chinul's works.

Encouragement to Practice: The Compact of the Samādhi and Prajñā Society (*Kwŏnsu Chŏnghye kyŏlsa mun* 勸修定慧結社文; Revised Romanization: *Gwonsu Jeonghye jyeolsa mun*)

Encouragement to Practice: The Compact of the Samādhi and Prajñā Society, Chinul's earliest work, was written in 1190 when he was thirty-three to commemorate the formal establishment of the Samādhi and Prajñā Society (Chŏnghyesa 定慧社). As an invitation to Korean Buddhists at large to join the community, the text describes briefly both the events surrounding the foundation of the group and the type of practice it intended to promote. Frequent reference in the text to the pursuit of fame and profit among his monastic peers, as well as Chinul's statements decrying the pervasive sense

of the decline of the Dharma, give us broad indications about how Chinul viewed the contemporary state of Koryŏ Buddhism. His Samādhi and Prajñā Society emerges as a reform movement that hoped to reestablish a proper orientation toward practice in the Saṃgha of the period, and his *Encouragement to Practice* (*Kwŏnsu mun* 勸修文, as he usually abbreviates it) issues a clarion call to his fellow Buddhists to return to the fundamentals of Buddhist practice.

In *Encouragement to Practice*, Chinul offers careful scrutiny of an attitude toward practice that he indicates was common during his time: that, in this degenerate age of the dharma (*malbŏp* 末法), only recollection of the Buddha's name (*yŏmbul* 念佛) was still an effective means of cultivation. Chinul examines this practice, emblematic of the Pure Land tradition, in the light of Sŏn understanding; Yongming Yanshou's 永明延壽 interpretation of recollection of the Buddha's name is particularly emphasized in his analysis. Through copious quotations from additional Sŏn and sūtra sources, which include most of the writers who influenced his early thought, including Li Tongxuan 李通玄, the Sixth Patriarch Huineng 慧能, Zongmi 宗密, and Wŏnhyo 元曉, Chinul seeks to demonstrate that the primary constituent of practice is faith in the fact that one is originally an enlightened buddha and that rediscovering this fundamental essence of one's own being is all that is necessary to perfect one's buddhahood. Pure Land followers who claim that people in the degenerate age are incapable of practicing are slighting their original nature and obstructing the spiritual development of themselves and their colleagues. Indeed, Chinul warns that it is a serious misconception to assume that because the ordinary person's abilities are inferior, that person is incapable of achieving enlightenment through his or her own power and must therefore call upon Amitābha Buddha to receive the person into his Pure Land, where conditions will be more favorable for practice.

Chinul criticizes this approach for its external focus—on rebirth in another land—and rejects it as a deluded course of practice. True practice, he claims, is always introspective: it involves looking into the immutable mind-nature and developing its inherent qualities. Chinul finds Pure Land practice acceptable provided that the internal focus of what he considers

authentic Buddhist practice is restored—that is, provided that the Pure Land is understood to be the pure basis of one's own mind and one recites the Buddha's name only to reveal and develop that innate purity in this lifetime. This discussion leads into a consideration of samādhi and prajñā, and Chinul stresses the value of their cultivation even in this degenerate age. Finally, Chinul incorporates Pure Land practice into a comprehensive view of practice in which development of samādhi and prajñā predominates. He mentions two ways of practicing samādhi and prajñā: a relative type "that adapts to signs" (*susang chŏnghye* 隨相定慧), which is to be applied as a counteragent whenever the mind is dominated by either distraction or torpor; and a more advanced type, specific to the Sŏn school, "that is inherent in the self-nature" (*chasŏng chŏnghye* 自性定慧), where samādhi is the essence (*ch'e* 體) of prajñā and prajñā the functioning (*yong* 用) of samādhi. Chinul's coverage of these two different types of samādhi and prajñā is expanded substantially later in his *Susim kyŏl*.

Chinul's *Encouragement to Practice* was written in 1190, two years after the initial founding of his retreat society on Kŏjosa 居祖寺 on Mount Kong 公山, but was not published until 1200, when his Samādhi and Prajñā Society was relocated to Kilsangsa 吉祥寺 on Songgwang Mountain 松廣山. It thus represents an early stage of Chinul's thought, following his first enlightenment experience in 1182, generated by reading the *Platform Sūtra of the Sixth Patriarch*, and his second awakening in 1185 from reading Li Tongxuan's *Exposition of the Avataṃsakasūtra*. The influence these two texts have had on Chinul's thought is already apparent here. Tellingly, however, Chinul makes no reference whatsoever in *Encouragement to Practice* to Dahui's *Records*, the third text that prompted his final awakening experience in 1197 and that was so influential in his later career; we may therefore surmise that his first exposure to Dahui's *Records* and the *Kanhwa* Sŏn technique of meditation occurred sometime after 1190.

Admonitions to Neophytes (*Kye ch'osim hagin mun* 誡初心學人文; Revised Romanization: *Gye chosim hagin mun*)

Admonitions to Neophytes was written by Chinul 知訥 in the winter of 1205 to commemorate the official opening of the Society for Cultivating Sŏn (Susŏnsa 修禪社), the new name for the Samādhi and Prajñā Society, at its new site on Chogye 曹溪 Mountain. The text is a preceptory tract, the only one in Chinul's writings; it outlines the basic rules of conduct and decorum expected of the residents of the community. It serves as a vade mecum for monastic conduct for novices, monks, and residents of the meditation hall and belongs to the "pure rules" (K. *ch'ŏnggyu*, C. *qinggui* 清規) genre of Chan and Sŏn texts, which are the Chan counterpart to earlier Indian *Vinaya* codes. *Admonitions to Neophytes* postdates by barely a century the first of the Chinese Chan codes, Changlu Zongze's 長蘆宗賾 (?- ca. 1107) 1103 C.E. *Chanyuan qinggui* 禪苑清規 (*Rules of Purity for the Chan Monastery*), and is thus the earliest such text known in the Korean Sŏn tradition. Chinul includes verbatim quotations or paraphrases from the *Chanyuan qinggui* at several points in his text, clearly indicating that he was familiar with that influential forerunner.[151]

Admonitions came to be adopted by Korean Buddhists as the standard of conduct at almost every major monastery, helping to ensure uniformity of conduct and decorum across the Korean Sŏn monastic tradition. It was so popular that an early Korean vernacular translation into the han'gŭl writing system was made in 1612. *Admonitions to Neophytes* was so widely used in Korean Buddhism, in fact, that during the middle of the Chosŏn dynasty (1392-1910) it was included in a primer of three short texts used to train Korean postulants and novices in the basics of Buddhist morality and daily practice. That primer is the *Ch'obalsim chagyŏng mun* 初發心自警文 (*Personal Admonitions to Neophytes Who Have First Aroused the Mind [of*

151 For the "pure rules" genre of monastic codes, see Yifa, *The Origins of Buddhist Monastic Codes in China*.

Enlightenment]), a title constructed by combining elements from its three constituent texts: (1) Chinul's *Admonitions* (*ch'o-* here is an abbreviation for *ch'osim* and thus refers both to the title of his text and the neophytes the text addresses); (2) Wŏnhyo's 元曉 *Palsim suhaeng chang* 發心修行章 (*Arouse Your Mind and Practice*) (*-balsim* is the first two Sinographs in the title of *Palsim suhaeng chang*); and (3) Yaun Kagu's 野雲覺牛 (fl. ca. 1376) *Chagyŏng* or *Chagyŏng mun* 自警文 (Personal Admonitions), a set of ten behavioral codes that were to be followed in religious cultivation. Chinul's work thus continues still today to be the first text Korean postulants receive when they enter a monastery seeking to ordain as monks or nuns.

***Moguja's Secrets on Cultivating the Mind* (*Moguja Susim kyŏl* 牧牛子修心訣; Revised Romanization: *Moguja Susim gyeol*)**

Secrets on Cultivating the Mind was written by Chinul probably between 1203 and 1205 to instruct the throngs that were then said to be arriving at his retreat society, the Society for Cultivating Sŏn, which had been newly relocated to Songgwang Mountain in 1200. A seminal text of the Korean Sŏn school, *Secrets* presents accessible and cogent accounts of Sŏn training, specifically on two important aspects of Chinul's thought: the soteriological schema of sudden awakening followed by gradual cultivation (*tono chŏmsu* 頓悟漸修) and the practice of the concurrent cultivation of samādhi and prajñā (*chŏnghye ssangsu* 定慧雙修). Chinul demands that practice begin with an initial sudden understanding-awakening (*haeo* 解悟), which reveals to students that they are in fact inherently enlightened buddhas. This initial awakening occurs by tracing the radiance (*panjo* 返照) emanating from the mind back to its source: the void and calm, numinous awareness (*kongjŏk yŏngji* 空寂靈知), a term that Chinul derives from Zongmi to refer to the quality of sentience that is inherent in all sentient beings. Chinul treats this numinous awareness as being equivalent to the buddha-nature (*pulsŏng* 佛性), thus indicating that seeing the nature (*kyŏnsŏng* 見性) in Sŏn means simply becoming aware of one's own quality of sentience.

But just because students understand that they are inherently buddhas does not mean that they will be able to act as buddhas, any more than a newborn infant will be able to act as a mature adult. Even after awakening, students must continue on to cultivate the whole range of wholesome qualities developed along the bodhisattva path. This cultivation especially involves the concurrent cultivation of samādhi and prajñā, which Chinul discusses as, first, a relative type that adapts to signs (*susang chŏnghye* 隨相定慧), which is to be applied as a counteragent should the residual proclivities toward either distraction or torpor appear; and, second, a more advanced type, specific to Sŏn school, that is inherent in the self-nature (*chasŏng chŏnghye* 自性定慧), where samādhi is the essence (*ch'e* 體) of prajñā and prajñā the functioning (*yong* 用) of samādhi. Finally, a culminating realization-awakening (*chŭngo* 證悟) brings students' understanding and conduct into perfect unison. They then will not only *be* buddhas, but will be able to act as buddhas. These soteriological discussions are interspersed with stirring edifications intended to encourage Buddhist students in their practice. The text quotes the *Dahui yulu* 大慧語錄 (Dahui's *Records*), but does not address any of the issues regarding the meditative technique of *kanhwa* Sŏn that Chinul covers in his 1209 *Pŏpchip pyŏrhaengnok chŏryo pyŏngip sagi* or in his posthumous *Treatise on Resolving Doubts about Observing the Keyword*.

Although *Susim kyŏl* was lost in Korea after the destruction wrought by the Mongol invasions starting two decades after Chinul's death, it was preserved in the Northern Ming edition of the Buddhist canon, produced in the early fifteenth century. Reintroduced into Korea around that time, it was translated in 1467 into the Korean vernacular language using the newly invented han'gŭl writing system. It remains one of the most popular Sŏn texts in Korea today and has even been incorporated into the canonical materials of the Korean new religion of Wŏnbulgyo 圓佛教.

Treatise on the Complete and Sudden Attainment of Buddhahood (*Wŏndon sŏngbullon* 圓頓成佛論; *Revised Romanization: Wondon seongbullon*)

What do Buddhists mean when they refer to buddhahood? What is the process involved in its attainment? Can the differences in the descriptions of this process given by the various schools of Buddhism be resolved? Finally, what does attaining buddhahood mean for the majority of people: is it reasonable for ordinary persons to think they have a chance of achieving it? These are the broader issues Chinul addresses in his *Treatise on the Complete and Sudden Attainment of Buddhahood*. The text is intended as a summary of the thought of Li Tongxuan, an outlier in the early history of the Chinese Huayan school, whose influence became pervasive in Korea through Chinul's promotion. This treatise was found among Chinul's effects after his death in 1210 and was published posthumously by his successor, Hyesim, in 1215. Apparently, Chinul wrote it to complement the *Hwaŏm non chŏryo* 華嚴論節要 (*Condensation of the Exposition of the Avataṃsakasūtra*), his three-roll abridgment of Li's forty-roll commentary, published in 1207. (Chinul's preface and conclusion to his *Hwaŏm non chŏryo* are translated later in this volume.) In the present treatise, Chinul focuses on Li's emphasis on the primacy of faith in the process of meditative development and his stress on the doctrine of nature origination (*sŏnggi mun* 性起門). At the same time, Chinul unveils his own view concerning the convergence between the approaches of Sŏn and Kyo. By demonstrating that Hwaŏm thought can be deployed to provide the doctrinal underpinnings of Sŏn soteriology, this work may be considered one of Chinul's most important contributions to East Asian Buddhist thought.

Buddhist scholiasts in East Asia treated buddhahood as a state in which two basic faculties are perfected: ideal wisdom and phenomenal wisdom. Ideal wisdom is centered in the immutable self-nature of suchness; phenomenal wisdom involves perfection of the entire range of spiritual qualities inherent in that self-nature and the application of those qualities in the conventional world for the benefit of all sentient beings. In the Hwaŏm

school, which was extremely influential in Korean Buddhist scholasticism, four major accounts of the import of buddhahood have typically been singled out, corresponding to the latter four divisions of the Mahāyāna teachings outlined in Fazang's fivefold taxonomy of Buddhism. (Fazang's first division, the Lesser Vehicle or Hīnayāna, did not have buddhahood as its goal and was therefore never seriously pursued in East Asia.)

The Mahāyāna inception (viz., elementary) teachings (*sagyo* 始教), referring in particular to the encyclopedic Yogācāra school (Faxiangzong/Pŏpsangjong 法相宗), assumed that buddhahood was achieved as a result of extended practice over not one but three infinite eons of time (*asaṃkhyeyakalpa*). Second, the final teachings of Mahāyāna (*chonggyo* 終教), as exemplified in the *Mahāparinirvāṇasūtra*, proposed that all beings were inherently endowed with buddhahood, which had to be gradually uncovered from the afflictions and contaminants that obscured it. Attaining buddhahood involved both recovering this undefiled buddha-nature and gradually bringing one's thoughts and conduct into harmony with it. This culmination of the gradual teachings of Mahāyāna inspired much of the early development of Chinese Buddhist doctrine. Third, the sudden teaching (*ton'gyo* 頓教), found in such scriptures as the *Yuanjue jing* 圓覺經 (*Complete Enlightenment Sūtra*) and the **Śūraṅgamasūtra* (both, its turns out, were Chinese indigenous scriptures, or apocrypha), advocated that buddhahood meant an undifferentiated state that transcended all words and thoughts. If simply one thought does not arise in the mind—that is, if all discrimination were cut off for even one instant—then the innate buddhahood would be restored and enlightenment would be immediately achieved. Fourth, the complete (or perfect) teachings (*wŏn'gyo* 圓教), as described in the *[Buddhā]vataṃsakasūtra*, proposed that buddhahood was achieved at the beginning of the bodhisattva's career when the aspiration for enlightenment (*bodhicitta*) is first aroused at the level of the ten abidings. At that point, the student understands directly the fruition of buddhahood and sees that the spiritual qualities innate in that fruition are already in fact perfected. This is possible because the Hwaŏm concept of the unimpeded interpenetration between all phenomena (*sasa muae* 事事無礙) regards the entire universe as a

multivalent web of interdependency, in which every individual phenomenon creates and sustains the existence of all other phenomena, and vice versa. Buddhahood is therefore the cause as well as the result, or fruition, of practice; and even though the bodhisattva masters the remaining stages of the path, one's practice in a very real sense is finished at the very inception of his cultivation. Of these different approaches, the complete teachings came to be viewed in Korea as the quintessence of the scriptural schools (Kyo) because it offered the most sophisticated, direct, and comprehensive description of the process involved in attaining buddhahood.

Wŏndon sŏngbullon is built around a discussion of the connection between buddhahood and sentient beings that is raised in the Huayan exegete Chengguan's 澄觀 (738-840) extensive commentarial literature on the eighty-roll *Avataṃsakasūtra*, his *Huayan jing shu* 華嚴經疏, and his autocommentary in *Huayan jing suishu yanyi chao* 華嚴經隨疏演義鈔.[152] Chengguan offers three alternative ways of explicating how it is that buddhahood is inherent in sentient beings: (1) the pure buddha-nature in inherent even in the defiled minds of ordinary living beings; (2) the future state of buddhahood in inherent in ordinary living beings today, because the three temporal periods of past, present, and future are mutually interfused; (3) based on the doctrine of the unimpeded interpenetration between phenomenon and phenomena, the enlightenment of the dharmakāya buddha, Vairocana, and the enlightenment of ordinary living beings are identical; and this single enlightenment serves as both the cause and the fruition of enlightenment. In Chengguan's *Commentary* (*Shu*) these alternatives appear as: (1) "There is not one sentient being who is not invested with [the buddha-nature]"; (2) "The cause of sentient beings bound in entanglements already contains the fruition-dharma that is free of entanglements"; (3) "The fruition wisdom that is contained in that cause is precisely the fruition wisdom of all other buddhas." In his *Autocommentary* (*Chao*), Chengguan adds: "The first alternative explains that sentient beings equally possess the cause; the second

[152] All the excerpts translated below appear in Chengguan's *Dafangguang Fo Huayan jing shu* 49, *T* 1735:35.880a13-21, and his *Dafangguang Fo Huayan jing suishu yanyi chao* 79, *T* 1736:36.622a-b.

explains that this cause contains the fruition wisdom; the third explains that oneself and others are mutually interpenetrating." Let me provide here a summary of the specific passages related to Chinul's statement of these three alternatives, so that the context of Chinul's discussion will be clear.

"First, each and every sentient being is endowed with it" (*saengsaeng chayu* 生生自有): This alternative is proposed relative to the tenet of the Mahāyāna inception teachings that all sentient beings are inherently endowed with the seed of *bodhi*, which will mature into the four wisdoms associated with buddhahood. This is the teaching of the innate buddha-nature found in the *Mahāparinirvāṇasūtra*; it is also similar to the teaching in the *Awakening of Faith* that the mind contains an immutable nature of purity that can adapt to conditions and to the individual's state of mind, thereby manifesting itself as either pure or polluted. Hence even sentient beings who are immersed in passions and afflictions are still endowed with the original pure nature. The *Shu* says: "We know that anything that lacks this [buddha] nature cannot be considered a sentient being." The *Chao* adds: "The *Nirvāṇa Sūtra* says, 'Except for walls, tiles, and stones, everything is endowed with the buddha-nature.' Hence if something has no buddha-nature, it is not a sentient being. Whatever has a mind is certain to become a buddha. So, there is not one [sentient being] who does not possess [that nature]. Since all persons have a mind, we know that they will become buddhas; hence, we can say that if they had no buddha-natures, they would also have no minds. And how is something without a mind any different from tiles or gravel?"

"Second, each of them is endowed with its future fruition" (*tanggwa chayu* 當果自有): As the three time-periods of past, present, and future are mutually interpenetrating, the fruition of buddhahood that a sentient being will achieve after continued practice along the bodhisattva path is already consummated within his present ignorant mind. The *Shu* explains: "The wisdom of the tathāgatas is not merely something that is perfected later on by sentient beings invested with that [buddha] nature; nor is it something in which the principle appears first and wisdom

comes to be produced later." The *Chao* comments: "This means, in the same manner that Huiyuan and others have explained the *Nirvāṇa Sūtra*, that 'the nature of the cause originally contains the nature of the fruit, which is sure to come to fruition. Now, the cause contains the wisdom of buddhahood, but this wisdom of buddhahood is not that cause.' This alternative is superior to the previous alternative because the two natures of cause and fruition are free from any dualistic essence. If the cause did not contain the fruition nature, the fruition would have to have arisen anew, and one factor would therefore precede the other. And if something preceded this newly arisen fruition, the buddha-nature would not be constantly abiding."

"Third, others' fruitions are immanent in oneself" (*t'agwa chaea* 他果在我): Because the original enlightenment immanent in all sentient beings is fundamentally identical to the original enlightenment of all the buddhas, the wisdom of buddhahood, as represented by the wisdom of the dharmakāya buddha, Vairocana, is made manifest in all beings and vivifies their every action. Through its adaptable functioning, the unconditioned, ideal nature of the dharmakāya manifests itself in the phenomenal realm as both cause and effect, as well as within the minds of ordinary sentient beings. Hence every individual is invested with the same fruition of buddhahood that is immanent in all other beings, and all are consequently mutually identifiable. This expresses the doctrine of the unimpeded interpenetration between all phenomena, the epitome of the Hwaŏm doctrine. The *Shu* says: "This is the doctrine in the school of the complete teaching, in which the cause and fruition of both oneself and others do not have a dualistic nature." The *Chao* adds: "In this third alternative, oneself and others are mutually interpenetrating. This means that the fruition wisdom inherent in the cause, which is possessed by all ordinary persons, is precisely the fruition wisdom that is already achieved by all the other buddhas; it is the buddha-nature of their own bodies."[153]

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153 Translated from Chengguan's *Dafangguang Fo Huayan jing shu* 49, *T* 1735:35.880a13-21, and his *Dafangguang Fo Huayan jing suishu yanyi chao* 79, *T* 1736:36.622a-b.

Given these different categories of the Hwaŏm taxonomy of the teaching, and their differing perspectives on what the attainment of buddhahood means, it became a matter of much controversy with the East Asian Buddhist tradition over where to place the Sŏn school and its experience of awakening, which after all claimed to be a "separate transmission" (*pyolchŏn* 別傳) that did not depend on the doctrinal or soteriological approaches outlined in the scriptural teachings. Starting with the fourth Huayan patriarch Chengguan, the "Sudden school" of Sŏn or Chan was classified with Fazang's category of the sudden teaching, because its awakening experience was presumed to involve a realization of the buddha-nature, in which the meditator transcended words and letters (viz., conceptualization). But when Sŏn advocates that practitioners "see the nature and achieve buddhahood," is this really all that was meant? Could seeing the nature actually perfect the whole range of spiritual qualities cultivated by the bodhisattva and introduce the adept into the absolute realm of the unimpeded interpenetration between all phenomena, the pinnacle of Kyo doctrine? Chinul was convinced that it could, a conviction he states explicitly in the preface to his *Condensation of the Exposition of the Avataṃsakasūtra*. By correlating statements from the Huayan commentators Li Tongxuan, Fazang, and Chengguan with quotations from Sŏn works, Chinul demonstrates in his *Complete and Sudden Attainment of Buddhahood* that Sŏn enlightenment in fact involves the awakening to the entire expanse of the unimpeded *dharmadhātu*—the goal of Hwaŏm practice. And by showing that they have the same goal in practice, Chinul points the direction for synthesizing the ontological descriptions of Hwaŏm with the soteriological stance of the Sŏn school.

Chinul perceives in Li Tongxuan's thought a means of linking Sŏn and Hwaŏm teachings. Li's insight, which Chinul adopted to support his own interpretation of Sŏn practice, is that a person who traces back the radiance emanating from the mind and awakens to the fundamental Wisdom of Universal Radiance that is the source of sentience will realize that this fundamental wisdom is the source of both principle and phenomenon and the source of his own buddhahood as well as the buddhahood of all other individuals. It is the ideal buddha of original enlightenment, the

phenomenal buddha produced through long cultivation of the bodhisattva practices, and the buddhahood inherent in both oneself and others; hence, it incorporates all three of Chengguan's three alternatives above. By extension, this fundamental Wisdom of Universal Radiance includes the immutable, ideal wisdom represented by Mañjuśrī as well as the adaptable phenomenal wisdom of expedients symbolized by Samantabhadra. It is the original enlightenment of Vairocana, but also involves all the infinite spiritual qualities displayed by the saṃbhogakāya aspect of buddhahood.

Since this fundamental wisdom is the foundation of both principle and phenomenon, as well as buddhas and sentient beings, the Sŏn adept realizes the identity between the absolute and conventional realms. This identification is conceptually justified by nature origination (*sŏnggi* 性起), which Chinul finds to be superior from a soteriological perspective to the more orthodox Hwaŏm theory of the conditioned origination of the *dharmadhātu* (*yŏn'gi mun* 緣起門). When a student recognizes this identification via the initial understanding-awakening at the first of the ten levels of faith, the state of the unimpeded interpenetration of phenomena is realized and buddhahood is instantly achieved. Chinul concludes from his analysis that Sŏn adepts in fact have "an awakening to the original mind, which produces, in the mirror of one's mind, a vision of the inexhaustible *dharmadhātu*, the multivalent net of Indra. Such experiences are so common in the biographies and records of the Sŏn school that they are uncountable. The benighted ... may hear a Sŏn adherent explain that mind is the buddha, [but] they assume that this means nothing more than the buddhahood of the nature's purity. This is utter foolishness." Hence, Sŏn and Hwaŏm practice both lead to the same realization (both are a "complete teaching"), but Sŏn is still superior to Hwaŏm because it does not sanction conceptual descriptions of this ultimate state of enlightenment (Sŏn is a true "sudden teaching"). Therefore, Chinul concludes, Sŏn is the consummate expression of a true "complete and sudden" teaching of Buddhism.

Treatise on Resolving Doubts about Observing the Keyword (*Kanhwa kyŏrŭiron* 看話決疑論; Revised Romanization: *Ganhwa gyeoruiron*)

Resolving Doubts about Observing the Keyword is the most powerful defense in any of Chinul's writings of the "observing the keyword" method of Sŏn meditation, known in East Asia as *kanhwa* Sŏn (C. *kanhua Chan*, J. *kannazen/kanwazen* 看話禪). Chinul was the first Sŏn master in Korea to adopt *kanhwa* Sŏn as an integral part of his approach to meditation practice. To justify the validity of the technique for students unfamiliar with the approach, he discusses in this *Treatise* various misconceptions concerning *kanhwa* Sŏn that were common in his time. Amplifying on materials that appear in two of his other treatises, *Pŏpchip pyŏrhaengnok chŏryo pyŏngip sagi* and the *Complete and Sudden Attainment of Buddhahood*, Chinul emphasizes the real goal of *kanhwa* practice: awakening to the full splendor of the unimpeded *dharmadhātu*. The treatise is constructed around a series of exchanges regarding the apparent similarity between Sŏn, the sudden teaching (*ton'gyo* 頓教)—the fourth of a fivefold taxonomy of the scriptural teachings (*pan'gyo* 判教) proposed by Fazang—and the complete and sudden teachings (*wŏndon'gyo* 圓頓教) associated with the Hwaŏm school. Unlike the sudden teaching, which merely prompts the Buddhist student to abandon words and thought, Chinul seeks to prove that *kanhwa* Sŏn actually leads to the realization of the unimpeded interpenetration between all phenomena—the summun bonum of the Hwaŏm school of Buddhism. However, because the shortcut approach (*kyŏngjŏl mun* 徑截門) of *kanhwa* Sŏn retains much less of the conceptualization associated with the prolix philosophical teachings of the Hwaŏm school, it is superior to even this pinnacle of the scholastic teachings of Kyo. Sŏn is therefore the epitome of an authentic complete and sudden approach.

Chinul opens with a discussion of the ten maladies of practice, a set of ten mistaken approaches to contemplating the famous "no" keyword (*mu hwadu* 無話頭), and what the demarcation or analysis (K. *kan*, C. *jian* 揀) of these ten types of maladies suggests about the nature of Sŏn training. He

uses the analysis of these ten maladies to explore whether Sŏn practice also brings about access to the perfect interfusion of the *dharmadhātu*, as claimed in the Hwaŏm school. In the Hwaŏm teachings, the ultimate state of reality is said to be one in which every element of existence is in a dynamic state of interaction with every other element. This state, called the unimpeded interpenetration of all phenomena (*sasamuae* 事事無礙), represents the pinnacle of Kyo scholastic doctrine and the epitome of Buddhist insight according to the complete teachings. This notion derives from the Hwaŏm teaching of the unimpeded conditioned origination of the *dharmadhātu* (*pŏpkye muae yŏn'gi* 法界無礙緣起), which Chinul discussed in much detail in the *Complete and Sudden Attainment of Buddhahood*. Since in this teaching all particularities are equally real and equally important in the whole cosmic mesh, no object can be said to be inferior or superior and therefore worthy of being either grasped or rejected.

Although Chinul advocates that Sŏn practice also aspires to a similar type of understanding, the questioner brings his view up for critical examination. Sŏn adepts may claim that their school tries to illuminate ultimate truth through investigation of the *hwadu*—a technique that is designed to break through all discrimination and conceptualization. In the questioner's view, however, Sŏn still seems to indulge in relative discriminations (i.e., practitioners are "still analyzing the ten maladies of practice"), which would keep ultimate truth from being made manifest through *kanhwa* Sŏn.

The question pivots upon the word "analyze" (*kan* 揀), which refers to the faculty of radical analysis (K. *chŏn'gan*, C. *quanjian* 全揀). Radical analysis and its complement, comprehensive assimilation (K. chŏnsu, C. quanzhou 全收),[154] are Hwaŏm terms that Chinul deploys in his *Pŏpchip pyŏrhaeng nok chŏryo pyŏngip sagi* to refer to two contrary ways of viewing dharmas: the examination of particularities to reveal that they have originated from the ideal nature of suchness (viz. "nature origination," *sŏnggi* 性起) and the

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154 For a description of these terms, see Chinul's *Pŏpchip pyŏrhaengnok chŏryo pyŏngip sagi* (Part III, Radical Analysis and Comprehensive Assimilation), translated in *KAZ*, pp. 318-322; Zongmi's *CYJDX* 2, p. 405c; and *Huayan jing shu chao xuantan*, *XZJ* 202:8.262a, 297a, 325b.

recognition that all phenomena are conditionally generated as manifestations of the adaptable quality of that suchness (viz., "conditioned origination of the *dharmadhātu*," *pŏpkye yŏn'gi* 法界緣起). Radical analysis states that all dharmas are empty and illusory and that the true nature transcends concepts and is free of signs—statements characteristic of the sudden teaching. In radical analysis, each dharma is examined in order to expose its essential emptiness; the primary aim of this analysis is to eradicate all the relative signs of dharmas so that the ideal essence of suchness can be made manifest. By contrast, comprehensive assimilation is principally concerned with describing the conditioned world of interacting particularities; it corresponds to the approach of the complete teaching. From this standpoint, all relative phenomena are viewed as authentic manifestations of the adaptable quality of suchness. For Chinul, if practice is to be consummated, both aspects must be equally balanced: first the mind must be freed from its perceptual assumptions and intellectual preconceptions through radical analysis; subsequently, through comprehensive assimilation, it has to be reintroduced into the relative world along with a viable worldview in which the value and utility of all things are recognized.

The question obliges Chinul to describe how the approach of the Sŏn school, and particularly the *kanhwa* technique, differs from that of the sudden teaching, which is criticized for placing inordinate stress on radical analysis. Chinul himself shows that the sudden teaching as understood by the Hwaŏm school is exclusively concerned with the eradication of relative signs and the extinguishing of mental states and therefore grasps at the very nature it hoped to expose. Hence the sudden teaching does not even perfect radical analysis let alone comprehensive assimilation. Radical analysis as used in the Sŏn school is intended to point directly to the mind-nature, which is originally calm and free from all duality; it is not simply used to eradicate relative signs. As long as there is no grasping or rejection involved in the state achieved thereby, this is the perfection of radical analysis while remaining centered in comprehensive assimilation.

Similarly, the Kyo teachings, and especially the Hwaŏm school, explain in detail the characteristics of relative dharmas and deal with many expedient

types of understanding. As a primarily kataphatic approach that validates the conventional reality of relative signs, they tend to neglect radical analysis—the faculty that would allow them to cut off attachment to all such understanding and enter directly into the state itself, rather than simply remain content with understanding it intellectually. Sŏn uses doctrinal descriptions similar to those found in the complete teachings—namely the first of the three mysterious gates, the mystery in the essence (*ch'ejung hyŏn* 體中玄)—though usually in a more abbreviated, or "terse" (*saengnyak* 省略), form. However, Sŏn also uses techniques similar to those of the sudden teaching, which eradicate attachment to purely intellectual knowledge—viz. the second and third mysterious gates, the mystery in the word (K. *kujung hyŏn* 句中玄; i.e., the *hwadu*) and the mystery in the mystery (K. *hyŏnjung hyŏn* 玄中玄; e.g., shouts, silence, and so on). Hence, for Chinul, Sŏn is superior to the complete teachings: it is a "complete and sudden" approach, combining the kataphatic descriptions of the complete teachings with the apophatic release from relative signs used in the sudden teaching. And the primary technique of Sŏn's shortcut approach—*hwadu* investigation—is not simply a revamped sudden-teaching technique used only for eradicating thoughts or for severing the attachment to relative forms of understanding; it instead leads to the very height of Buddhist realization, bringing the diligent student to a direct realization-awakening to the unimpeded *dharmadhātu* in all its splendor.

Related to this issue is the question of exactly how *kanhwa* Sŏn operates within his soteriological schema. As our questioner asks to open this text: is investigation of the *hwadu* a comprehensive expression of truth (*chŏnje* 全提), namely, a definitive description of the state of realization; or an expedient expression that eliminates the maladies of conceptual understanding (*p'abyŏng* 破病)? Chinul's treatment seeks to demonstrate that the *hwadu*'s true expanse cannot be limited to either one of these two modes: it ultimately transcends all conceptualization.

Resolving Doubts is another treatise, along with the *Treatise on Complete and Sudden Attainment of Buddhahood*, that was discovered after Chinul's death and published posthumously by his successor, Hyesim 慧諶, in 1215.

The occasionally polemical style of the work has led to suspicions that the text may have been heavily edited, or perhaps even composed, by Hyesim himself, who was an outspoken exponent of the *kanhwa* Sŏn system. However, even a cursory reading of the text will show that all of its themes have been dealt with at length in Chinul's previous writings. The occasionally strident tone of the discussion is probably attributable to the rapid crystallization around *kanhwa* Sŏn practice that Chinul's later works shows: in the last few years before his death, Chinul was increasingly focusing on *kanhwa* Sŏn until it seems nearly to have eclipsed the emphasis on such teachings as the concurrent cultivation of samādhi and prajñā that inspired his earlier writings. On the evidence available, I believe we have no reason to doubt Chinul's authorship, while assuming that the text in its final form may well have been edited and polished by Hyesim.

Condensation of the Exposition of the Avatamsakasūtra: Preface and Conclusion (*Hwaŏm non chŏryo* 華嚴論節要; Revised Romanization: *Hwaeom non jeoryo*)

Condensation of the Exposition of the Avataṃsakasūtra is Chinul's three-roll abridgment of Li Tongxuan's *Xin Huayanjing lun*, Li's forty-roll commentary to Śikṣānanda's "new" translation of the *Avataṃsakasūtra*. Rather than culling from the extensive line-by-line exegesis of the scripture included in Li's text, Chinul instead focuses on soteriological materials that help to demonstrate the convergence between Kyo doctrine and Sŏn practice. *Condensation* was published in 1207, three years before Chinul's death.

Chinul's preface to *Condensation of the Exposition* offers the only autobiographical account in his writings of his own personal experience in Buddhist practice, describing the events that led up to what the author of his funerary stele, Kim Kun-su, characterizes as his second awakening experience. Kyo criticism of the Sŏn emphasis on introspective awareness led Chinul to undertake a three-year study of the Buddhist canon to uncover passages in the Buddhist scriptures that might vindicate the Sŏn school's

approach. In his preface, Chinul notes that he found such vindication in the "Manifestation of the Tathāgata" chapter (*Rulai chuxian pin* 如來出現品) of the *Avataṃsakasūtra*, as well as in Li's *Exposition* of the text. He realized through his readings that the wisdom of the buddhas was inherent in all living beings and that the mind of ordinary beings was in fact coextensive with the *dharmadhātu* itself. This experience led Chinul to develop the second of his three major approaches to practice, "faith and understanding according to the complete and sudden teaching" (*Wŏndon sinhae mun* 圓頓信解門), the approach laid out in detail in Chinul's posthumous *Treatise on the Complete and Sudden Attainment of Buddhahood*.

After his short preface follow three rolls of verbatim excerpts from Li Tongxuan's *Exposition*, to which Chinul offers a short, one-page conclusion, where he examines various theories as to whether the achievement of buddhahood occurs after the completion of the ten bodhisattva *bhūmis* (as advocated in the scholastic teachings of the three vehicles), at the initial abiding stage of the arousal of the thought of enlightenment (*bodhicittotpāda*) (as in mainstream Hwaŏm doctrine), or at the preliminary soteriological stage of the ten faiths (as in the one vehicle, which is Li Tongxuan's position). Following the view propounded in Li Tongxuan's *Exposition*, Chinul accepts that buddhahood actually occurs at the initial access to the ten faiths, which leads effortlessly to the ten abiding stages and, in turn, to the fruition of buddhahood. Hence, generating faith in the reality of one's inherent buddhahood is the necessary cause for achieving enlightenment. Chinul concludes his discussion with a ringing endorsement of the value of the sudden teaching of the Sŏn school as the ideal approach for gaining a personal understanding of Hwaŏm thought, specifically Hwaŏm's quintessential doctrine of the unimpeded conditioned origination of the *dharmadhātu*.

Condensation of the Exposition of the Avataṃsakasūtra seems to have fallen out of circulation in Korea soon after its composition, probably during the Mongol invasions that started in 1231, when several other of Chinul's works also vanished. The text remained unknown until 1941, when the Chinul specialist Yi Chong-ik 李鍾益 discovered a recension of it in Japan's oldest

library, the Kanazawa Bunko 金澤文, in Yokohama, Japan.[155] This recension was disseminated no later than 1295, the recorded date of the Japanese monk Enshū's 圓種 punctuation of the text. The Kanazawa Bunko recension was published in Korea in 1968 by Kim Chi-gyŏn and has subsequently been reprinted in the *Han'guk Pulgyo chŏnsŏ* (*HPC* 4.767c-869c).

Funerary Inscription and Epitaph for the State Preceptor Puril Pojo of the Society for Cultivating Sŏn on Chogye Mountain (*Chogyesan Susŏnsa Puril Pojo kuksa pimyŏng* 曹溪山修禪社佛日普照國師碑銘; Revised Romanization: *Jogyesan Suseonsa Buril Bojo guksa bimyeong*)

Chinul's *Funerary Inscription and Epitaph* was the official state biography of Chinul commissioned by the Koryŏ court and written two years after Chinul's death by the literatus Kim Kun-su 金君綏 (fl. ca. 1210-1220).[156] One year after Chinul's death, his successor, Chin'gak Hyesim 眞覺慧諶, petitioned the court to prepare a memorial stele to preserve his teacher's achievements for all posterity and presented the king with an *Account of Conduct* (*Haengjang* 行狀), a detailed chronological recounting of Chinul's life and career, to aid in its preparation. (The *Haengjang* is no longer extant, but large portions of it are probably adapted into Kim's official account.) In a memorial issued in the twelfth month of King Hŭijong's 熙宗 seventh year (1211), the king ordered Kim Kun-su to compose the inscription, Yu Sin 柳伸 (d.u.) to write the calligraphy, and Poch'ang 寶昌 (d.u.) to supervise the memorial project. Because of the work involved in carving and erecting such a stone stele, the memorial was not completed until the reign of Hŭijong's

155 For a firsthand account of these events see Yi Chong-ik, "Chinul ŭi Hwaŏm sasang," p. 526.

156 Kim Kun-su 金君綏 was the son of Kim Ton-jung 金敦中 (d. 1170) and grandson of the *Samguk sagi* author Kim Pu-sik 金富軾 (1075-1151), and an important mid-Koryŏ literary figure in his own right; his biography appears at *KRS* 98, 21b-22a.

successor, Kangjong 康宗 (r. 1212-1213). On the tenth day of the fourth month of that year (2 May 1213), Kangjong ordered Kim Chin 金振 to erect the stone. The stele was set at the top of the front steps to the former lecture hall, and subsequently moved to various locations around the monastery. The original stele was destroyed during the Japanese Hideyoshi invasion of the Korean peninsula of 1597, but it was later reproduced and placed back at its original position. The stone stele is now at Pudo chŏn 浮屠殿 in a reliquary field just north of the main campus of Songgwangsa.[157]

Kim's inscription is important as a near-contemporary account of Chinul's life, his career as a monk, and his impact on the Korean Buddhist tradition of his time. Kim narrates the major events in Chinul's life, which includes descriptions of his three major awakenings experiences, derived from his reading of, first, the *Platform Sūtra of the Sixth Patriarch*; second, Li Tongxuan's *Exposition of the Avataṃsakasūtra*; and third, the *Records of Dahui*. Kim correlates these experiences with the three major approaches to practice Chinul adopts in his teachings: (1) the balanced maintenance of alertness and calmness (*sŏngjŏk tŭngji* 惺寂等持門), also known as the concurrent cultivation of samādhi and prajñā (*chŏnghye ssangsu* 定慧雙修); (2) faith and understanding according to the complete and sudden teachings (*wŏndon sinhae mun* 圓頓信解門); and (3) the shortcut approach (*kyŏngjŏl mun* 徑截門) of observing the keyword meditation (*kanhwa* Sŏn). Kim's summation of Chinul's teachings into these three approaches has influenced all subsequent scholarly treatments of Chinul's thought and practice.

Kim's account of the events leading up to Chinul's death and his final instruction to the Samādhi and Prajñā Society is especially detailed. Kim refers to Chinul's *Death Record* (*Imjong ki* 臨終記), which narrated the events that culminated in his death and included the final series of questions and answers Chinul exchanged with the residents of his community; although this text is no longer extant, Kim probably drew on it extensively in composing his own account of Chinul's last days. Finally, Kim's inscription is

157 See Im Sŏk-chin, *Songgwangsa chi*, pp. 60-61.

also important for its reference to Chinul's major works, which he lists as the *Kyŏlsa mun* 結社文 (*Retreat Society Compact*, viz., *Encouragement to Practice*), *Sangdang nok* 上堂錄 (*Record of Formal Discourses*), *Pŏbŏ* 法語 (*Dharma-Discourses*), and *Kasong* 歌頌 (*Songs and Verses*). These latter three collections are no longer extant, and their content must have been substantially different from the more exegetical style of Chinul's extant treatises; their loss is therefore especially regrettable. Chinul's legitimacy as an authentic successor in a Sŏn lineage has sometimes been questioned in contemporary Korean Buddhism because he did not leave the incumbent enlightenment poem presumed to be de rigueur for Sŏn masters; one can only wonder whether it might have been included in this lost *Pŏbŏ* or *Kasong*, and how different contemporary views of Chinul's teachings might be if these materials were still extant.

II

CHINUL'S WORKS:
SELECTED TRANSLATIONS

Encouragement to Practice: The Compact of the Samādhi and Prajñā Society

勸修定慧結社文
Kwŏnsu Chŏnghye kyŏlsa mun[1]

海東曹溪山沙門知訥撰

Written by
Chinul, a Śramaṇa from Chogye Mountain in Haedong

Reverently, I have heard: "A person who has fallen to the ground must use that very same ground to pick himself up. To try to get up without using that ground would be impossible."[2] Sentient beings are those who, having become deluded to the one mind, give rise to boundless afflictions (*kleśa*). Buddhas are those who, having awakened to the one mind, give rise to boundless sublime functions. Although delusion and awakening may be different, both

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1 *HPC* 4.698a-707c. The title in the latest Revised Romanization of Korean is *Gwonsu Jeonghye gyeolsa mun*.

2 This analogy has a long pedigree in Buddhist literature. The metaphor of rising after falling appears at *Mahāvastu* ii, 126.7, 127.11, 128.16, 130.1-2; and *Lalitavistara* 254.21 (noted at Franklin Edgerton, *Buddhist Hybrid Sanskrit Dictionary*, p. 57 s.v. *abhisaṃskāra*). Chinul probably adapts the line from a passage in Li Tongxuan's *Xin Huayan jing lun* 新華嚴經論 (*Exposition of the Avataṃsakasūtra*), where he compares the ground to the fundamental wisdom: "Just as a person who has fallen to the ground must use that very same ground to pick himself up, all sentient beings who have fallen down onto the fundamental wisdom of their own minds must use that very same wisdom to pick themselves up." 如人, 因地而倒, 因地而起 一切衆生, 因自心根本智而倒, 因自心根本智而起.

essentially derive from the one mind. Hence, to seek buddhahood apart from that mind also would be impossible.

恭聞、「人因地而倒者、因地而起、離地求起、無有是處也。」迷一心、而起無邊煩惱者、衆生也、悟一心、而起無邊妙用者、諸佛也。迷悟雖殊、而要由一心、則離心求佛者、亦無有是處也。

I, Chinul, since my youth,[3] have cast myself into the domain of the

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XHYJL 14, p. 812b29-c1; quoted also in Chinul's *Hwaŏm non chŏryo* 2, p. 261 (*HPC* 4.824a9-11); Li's quotation also appears, without attribution, in Yongming Yanshou's *Zongjing lu* 8, *T* 2016:48.454c1-3. Since both defiled and pure dharmas all derive from the one mind, deluded sentient beings who have fallen onto the "dirt" (the afflictions) of the "ground" (the one mind) still must rely on that ground in order to get up and experience the realm of enlightenment. As Chinul will emphasize throughout his works, for a practice to be successful it must be centered in an understanding of the fundamental essence of the mind. Once the practice is properly grounded, students can use their efforts to best advantage when it comes to "standing up." This phrase is repeated through Sŏn/Chan literature, including in a verse attributed to the fourth Indian patriarch Upagupta; *CDL* 1, p. 207b16-17; and Dahui's *DHYL* 20, p. 898b8. Dōgen Zenji 道元禪師's comments on this verse in his *Shōbōgenzō* 正法眼藏 give a slightly different, yet compelling, interpretation:

> There is an ancient saying that came from India and China: "If something falls to the earth it will surely arise." After you have studied yourself and attained great enlightenment the meaning of this saying will be seen to illustrate the principle of the liberation of body and mind. Therefore, if you are asked, "How can we accomplish the Buddhist Way?" you can answer, "It is like arising from the earth after you have fallen." In order to understand this clearly you must be detached from the illusion of past, present, and future. Enlightenment is to transcend enlightenment; to go thoroughly into illusion is to transcend illusion and to arrive at great enlightenment. You are covered with either enlightenment or illusion; your condition depends on the principle of falling and arising from the earth. . . . However, if you do not understand this, when you fall to the earth you can never arise. When you fall you can only arise by emptiness; when you fall in emptiness you arise by the earth. This must be said for all the Buddhas and Patriarchs. If someone asks, "How far between emptiness and the earth?" you should answer something like this: "108,000 *ri*." You cannot separate yourself from either the earth or emptiness. ("Suchness," sec. 14 in Dōgen Zenji, *Shōbōgenzō : The Eye and Treasury of the True Law*, vol. 1, trans. Kōsen Nishiyama and John Stevens, p. 59.)

[3] "Youth" here is literally "sublime years" (myonyŏn 妙年) and typically refers to someone about twenty years of age; see Hee-Sung Keel, *Chinul*, p. 13.

patriarchs and have visited meditation halls everywhere. I have investigated the teachings that the Buddha and the patriarchs so compassionately bestowed on beings, which are primarily intended to help us put to rest all conditioning, empty the mind, and remain centered there quietly, without seeking anything outside. It is just as the sūtras state: "If a person wants to comprehend the state of buddhahood,/ He should purify his mind until it is just like empty space."[4] Whatever [teachings] we see, hear, recite, or study, we should recognize how difficult it is to come into contact with them, and, mulling them over with our own wisdom, we should cultivate in accordance with what has been expounded. Then it can be said that, by cultivating personally the buddha-mind and completing ourselves the path to buddhahood, we will personally redeem the Buddha's benevolence.

知訥、自妙年、投身祖域、遍參禪肆、詳其佛祖垂慈爲物之門。要令我輩、休息諸緣、虛心冥契、不外馳求。如經所謂、「若人欲識佛境界、當淨其意如虛空、」等之謂也。凡見聞誦習者、當起難遇之心、自用智慧觀照、如所說而修、則可謂自修佛心、自成佛道、而親報佛恩矣。

Nevertheless, when we examine the inclination of our conduct from dawn to dusk, [we see that] even while we have entrusted ourselves to the Buddhadharma, we have adorned ourselves with the signs of self and person. Infatuated[5] with material welfare and immersed in secular concerns, we are not cultivating the Way and its virtue but just squandering food and clothing. Although we have left home [to become monks, S. *pravrajita*], what merit

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4 Quoting the *Avataṃsakasūtra*, *Rulai chuxian pin* ("Manifestation of the Tathāgata" chapter), *HYJ* 50, p. 265b10-11; cf. Cheng Chien Bhikshu (Mario Poceski), trans., *Manifestation of the Tathāgata: Buddhahood according to the Avataṃsaka Sūtra*, p. 65. This same passage is quoted in Chinul's *Complete and Sudden Attainment of Buddhahood*, exchange no. 2.

5 K. *kugu*, C. *ququ* 區區, is defined in the *Guangya* 廣雅, Shixun section, as "to love, be infatuated with." See also the connotation noted in *WX* of "private, personal concern" as in Li Shaoqing 李少卿's *Da Su Wu shu* 答蘇武書, *WX* 375-41.4b (and see Cyril Birch, ed., *Anthology of Chinese Literature*, vol. 1, pp. 162-166); and Ji Shuye's 嵇叔夜 *Yu shan juyuan juejiao shu* 與山巨源絶交書, *WX* 392.43.7b.

does it have? Alas! Now, we may want to leave far behind the three realms of existence [S. *traidhātuka*, of sensuality, subtle-materiality, and immateriality], but we do not practice freeing ourselves from the dust [of sensory objects]. We use our male body in vain, for we lack the will of a real man. Above, we fail in propagating the path; below, we are negligent in benefitting living creatures; and in between, we turn our backs on our four benefactors.[6] This is indeed shameful! I, Chinul, have lamented all of this since long ago.

然返觀我輩、朝暮所行之迹、則憑依佛法、裝飾我人、區區於利養之途、汩沒於風塵之際、道德未修、衣食斯費、雖復出家、何德之有? 噫! 夫欲出離三界、而未有絶塵之行、徒爲男子之身、而無丈夫之志。上乖弘道、下闕利生、中負四恩、誠以爲恥。知訥、以是長歎、其來久矣。

In the first month of cyclical-year *imin* [5 February-6 March 1182], I traveled to Pojesa 普濟寺 in the capital for a convocation called to discuss Sŏn.[7] One day I made a pact with more than ten fellow meditators, which said:

> After the close of this convocation we will renounce fame and profit and remain in seclusion in the mountain forests. There, we will form a retreat society designed to foster constant training in samādhi balanced with prajñā. Through worship of the Buddha, recitation of sūtras, and even through our manual labor, we will each discharge the duties to which

6 The four benefactors (*saŭn* 四恩) are those to whom one is beholden for one's support and progress. The lists vary: teachers, parents, ruler, supporters; mother, father, tathāgata, the dharma instructor; parents, sentient beings, ruler, and the three jewels of Buddhism.

7 This "convocation to discuss Sŏn" (*tamsŏn pŏphoe* 談禪法會) refers to the Sŏn monastic examination; see the Introduction, "Chinul's Life," for discussion. Pojesa 普濟寺 (known as Yŏnboksa 演福寺 after 1313) was a major center of the Sŏn school during the Koryŏ period. Han Ki-du (*Han'guk Pulgyo sasang*, p. 168) locates the monastery inside the T'aeanmun 泰安門 in the southern section of the Koryŏ capital of Kaegyŏng 開京/Kaesŏng 開城. The *Tongguk yŏji sŭngnam* says simply that it was in central Kaesŏng. For a description of the monastery, see *TYS* 4, fol. 21a-23a, pp. 98a-99a.

we are assigned and nourish the [self-]nature in all situations. [We vow to] pass our whole lives free of entanglements and to follow the higher pursuits of accomplished gentlemen and authentic adepts. Would this not be wonderful?

歲在壬寅正月、赴上都普濟寺、談禪法會、一日與同學十餘人、約曰。「罷會後、當捨名利、隱遁山林、結爲同社。常以習定均慧爲務、禮佛轉經、以至於執榮運力、各隨所任而經營之。隨緣養性、放曠平生、遠追達士眞人之高行、則豈不快哉!」

[1]

Many people heard these words and objected, "Now is the degenerate age of the dharma (*malbŏp* 末法); the right path is concealed and hidden away. How can we devote ourselves to the practice of samādhi and prajñā? It is better for us to diligently recollect Amitābha [Buddha's name] and cultivate Pure Land activities."

諸公聞語曰、「時當末法、正道沉隱、何能以定慧爲務? 不如勤念彌陀、修淨土之業也。」

I replied: Although the times may change, the mind-nature remains unaffected. To perceive flourishing and degeneration in the dharma and the path is the view of the provisional teachings of the three vehicles; wise people do not endorse such [views]. You and I have come upon this dharma-gate (*pŏmmun* 法門, S. *dharmaparyāya*) of the supreme vehicle and have suffused our training in accordance with what we have perceived and learned. How could this not be the result of past affinities? And yet we do not rejoice in our good fortune, but, on the contrary, demean ourselves and are content to be adherents of the provisional teachings. Hence, it could be said that we are ungrateful to our predecessors and in the end eradicate the lineage of

the buddhas. Recollection of the Buddha's [name], recitation of sūtras, and engaging in the manifold practices (*manhaeng* 萬行) [of the bodhisattva] are eternal dharmas that śramaṇas should constantly maintain; how could they be obstacles? Nevertheless, I fear that if we do not search for the root but just grasp at appearances and search outside, we will become laughingstocks of the wise.

> 余曰。時雖遷變、心性不移。見法道之興衰者、是乃三乘權學之見。有智之人、不應如是。君我、逢此最上乘法門、見聞薰習、豈非宿緣! 而不自慶、返生絶分、甘爲權學人、則可謂辜負先祖、作最後斷佛種人也。念佛轉經、萬行施爲、是沙門住持常法、豈有妨碍。然不窮根本、執相外求、恐被智人之所嗤矣。

As the *Xin Huayan jing lun* 新華嚴經論 (*Exposition of the Avataṃsaka-sūtra*) says:

> The pedagogical approach of this one vehicle is accomplished through the fundamental wisdom (*kŭnbon chi* 根本智); hence, it is called the omniscience vehicle. All the worlds in the ten directions—the number of which are as vast as empty space—are buddha-realms; consequently, the minds and sense-spheres of all buddhas and sentient beings mutually interpenetrate, like shadows superimposed one upon the other. [This approach] does not say there are worlds with or without buddhas; it does not say there is a semblance-dharma age or a degenerate-dharma age. Rather, in this wise, at all times there are always buddhas present and it is always the right-dharma age. This then is the teaching of definitive meaning (*nītārtha*). But to say that this region is the foul land and another region is the pure land, or that there are places with or without buddhas as well as semblance-dharma and degenerate-dharma [ages]: all this is the teaching of provisional meaning.[8]

8 This passage from Li's *XHYJL* remains untraced; it does not appear in Chinul's *Hwaŏm non chŏryo*, either.

華嚴論云。「此一乘教門、以根本智爲所成、名一切智乘。十方世界、量同虛空、爲佛境界。故一切諸佛、及以衆生、所有心境、互相參入、如影重重、不說有佛無佛世界、不說有像法末法。如是時分、常是佛興、常是正法、此乃了義經、但說有此方穢土、別方淨土、有佛無佛處所、及像法末法、皆爲不了義經。」

It also says:

For the sake of sentient beings [affected by] wrong views (*mithyādṛṣṛi*) and the inversions (*viparyāsa*),[9] the tathāgatas manifested [their physical bodies] and appeared [in this world] and briefly explained a small portion of the states of merit and virtue. But in reality the tathāgatas neither appeared nor disappeared. Only those who are in conformity with the path will comprehend for themselves this wisdom and these states. They do not hold views that the tathāgatas appear or disappear; they are only concerned with purifying the mind of its maculations through the twofold approach of concentration (*chŏng* 定, samādhi) and insight (*kuan* 觀, *vipaśyanā*).... With passions existing and external signs both remaining, people who seek the path while retaining a view of a perduring self will never be in conformity with it. You must rely upon the

9 Mahāyāna literature commonly offers a standardized list of five types of (wrong) views (*pañcadṛṣṭi*): (1) the view that there is a perduring self, or soul, that exists in reality (*satkāyadṛṣṭi*); (2) extreme views (*antagrāhadṛṣṭi*), viz., in either permanence or annihilation (*dhruvoccheda*); (3) fallacious views (*mithyādṛṣṭi*), viz., the denial of or disbelief in the efficacy of *karman*, rebirth, and causality; (4) the rigid attachment to views (*dṛṣṭiparāmarśa*), viz., mistakenly and stubbornly clinging to one's own views as being superior to all others; and (5) the rigid attachment to the soteriological efficacy of rites and rituals (*śīlavrataparāmarśa*). Li Tongxuan's own commentary, however, interprets wrong views here as the opposite of the eightfold noble path, but in an idiosyncratic order: wrong mindfulness, wrong livelihood, wrong intention, wrong effort, wrong concentration, wrong speech, wrong conduct, and wrong wisdom (wisdom here probably meant as a synonym of right views, or *samyagdṛṣṭi*). The inversions (*chŏndo* 顚倒, S. *viparyāsa*), sometimes translated as the "perverted views," refer to the usual list of four "upside-down" or "inverted" views: viz., to view as permanent what in fact is impermanent, to view as self what is in fact nonself; to view as pleasurable what is in fact suffering; and to view as pure what is in fact impure. See *XYHJL* 31, p. 937a24-27.

wise, break down your own arrogance, and develop fully a respectful state of mind; then, scrutinize carefully via the twofold approach of samādhi and prajñā.[10]

With teachings like these from the past sages, how dare we permit ourselves even one moment of haste[11] in which to act rashly? We should vow to follow these earnest words of the [teaching of] definitive meaning and not rely on the expedient explanations of provisional doctrines.

又云。「如來、爲一切邪見顚倒衆生、示現出興、略說少分福德境界、而實如來、無出無沒。唯道相應者、智境自會、不於如來出興滅沒之見、但自以定觀二門、以治心垢。情在相存、我見求道、終不相應。須依智人、自摧憍慢、敬心徹到、方以定慧二門決擇。」先聖教旨如斯、豈敢造次、輒有浪陳。誓遵了義懇苦之言、不依權學方便之說。

Although we śramaṇas are born in the degenerate age of the dharma and our intrinsic natures are dull and stupid, if even we allow ourselves to cower in discouragement and seek the path while grasping at appearances, who else is going to be able to practice the sublime approach of samādhi and prajñā that was followed by past adepts? If the difficulty of the practice causes us to renounce it and not cultivate, then, since we do not train now, even though we pass through a multitude of kalpas, it will become even more difficult. But if we cultivate assiduously now, the practices that are difficult will, as as result of the dynamism of our training, gradually become easier. Were there any of those ancients who realized the path who did not start out as perfectly ordinary persons? In all the sūtras and śāstras, are there any that prohibit sentient beings in the degenerate age from cultivating the path that is free from the contaminants (*anāsravamārga*)?

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10 *XHYJL* 31, p. 937a18-21, 937b2-4.

11 K. *choch'a*, C. *zaoci* 造次; *Houhan shu* 8.2b1, *BNB* 4, p. 2867b. See also Zao Yuandao's 曹元道 *Liu dai lun* 六代論, *WX* 447.52.15b.

我輩沙門、雖生末法、稟性頑癡、若自退屈、着相求道、則從前學得定慧妙門、更是何人所行之事? 行之難故、捨而不修、則今不習故、雖經多劫、彌在其難、若今强修難修之行、因修習力故、漸得不難。古之爲道者、還有不從凡夫來者耶? 諸經論中、還有不許末世衆生、修無漏道乎?

As the *Yuanjue jing* 圓覺經 (*Complete Enlightenment Sūtra*) says, "All those sentient beings in the degenerate age, their minds do not give rise to falsity. The Buddha has said, 'Such persons are bodhisattvas who have appeared in the world.'"[12] In the *Exposition of the Avataṃsakasūtra*, it is said, "If it is claimed, 'This dharma is not suited to ordinary persons but is a practice reserved for bodhisattvas,' it should be known that such a person extinguishes the knowledge and vision (*jñānadarśana*) of the buddhas and obliterates the right dharma."[13]

圓覺經云、「末世諸衆生、心不生虛妄、佛說<如是人、現世卽菩薩。>」華嚴論云、「若言<此法、非是凡夫境界、是菩薩所行、> 當知是人、滅佛知見、破滅正法。」

All of those who are wise should not hold the same opinion or be lax in their practice. Even though [our practice] may have had no results so far, we should not forget our seeds of wholesomeness that will come to fruition in future lifetimes, maturing into superior conditions. As the *Weixin jue* 唯心訣 (*Secrets on Mind-Only*) says, "Hearing [the dharma] even without faith still fructifies into the seed of buddhahood. Training even without success is still superior to the merit of humans and divinities."[14] When we consider it

12 *YJJ*, p. 917b23-24.

13 *XHYJL* 12, p. 800b28-c1.

14 *Weixin jue*, *T* 2018:48.966c21; by Yongming Yanshou 永明延壽 (904-975), a successor in the Fayan lineage of Chan. For his biography, see *CDL* 26, pp. 421c8-422a20, and Zhang Zhongyuan, *Original Teachings of Ch'an Buddhism*, pp. 234-237, 250-253; and cf. Shibata Tōru, "Sōdai Jōdokyō no ichi dammen: Eimei Enju ni tsuite," *IBK* 13 (2) (1965): 676-680.

from this [standpoint], there is no need to discuss the differences between periods of degenerate dharma and right dharma; there is no need to worry about whether our minds are benighted or radiant. We need only give rise to a mind of faith, practice according to our ability, and thereby fructify the right causes and leave far behind all faintheartedness. We should know that worldly pleasures do not last for long and the right dharma is difficult to hear. How can we slack off and waste this human birth?

諸有智者、不應如是、不勤修行。設行不得、不失善種、猶成來世、積習勝緣。故唯心訣云、「聞而不信、尚結佛種之因、學而未成、猶盖人天之福。」由是觀之、不論末法與正法時殊、不憂自心昧之與明。但生仰信之心、隨分修行、以結正因、遠離怯弱。當知。世樂非久、正法難聞、豈可因循虛送人生。

If we reflect in this wise, since time immemorial we have undergone to no avail all kinds of intense physical and mental suffering, with absolutely no benefit. In the present, we are still obliged to suffer unfathomable aggravation. The suffering we will undergo in the future also knows no bounds: as difficult as it is to abandon or escape it, we still are not sensitive to it. How much more so is this the case when the life-force of this physical body is unstable, impermanent, and difficult to protect for even a kṣaṇa [an instant]; even the spark of a flint, the wind extinguishing a lamp, the receding of a wave, or the last glow of the setting sun are inadequate analogies. The months and years rush by swiftly; implacable, they debilitate our elderly form. With the mind-ground (*cittabhūmi*) as yet uncultivated, we gradually approach the portal of death. We think of our old acquaintances; yet however wise or foolish they might have been, you count up this morning and nine have died and just one is still living; and even those who are still alive are becoming progressively more decrepit, just as was the case with those others. But regardless of however much this has happened before, we are still unrestrained: greedy, angry, jealous, envious, conceited, and heedless, we pursue fame and profit, wasting all our days; in pointless conversations, we discuss worldly matters.

如是追念、過去久遠已來、虛受一切身心大苦、無有利益、現在卽有無量逼迫、未來所苦、亦無分齊、難捨難離、而不覺知。況此身命、生滅無常、刹那難保。石火風燈 逝波殘照 不足爲喩。歲月飄忽、暗催老相、心地未修、漸近死門。念昔同遊、賢愚雜遝、今朝屈指、九死一生。生者如彼、次弟衰殘、前去幾何。尙復恣意、貪嗔嫉妬、我慢放逸、求名求利、虛喪天日、無趣談話、論說天下。

Those who are bereft of the merit derived from maintaining the precepts accept in vain the gifts of the faithful; they receive others' offerings without shame (*ch'am* 慙/慚, S. *hrī*) or blame (*koe* 愧, S. *apatrāpya*). These sorts of vices are incalculable and boundless; would it not be lamentable if these were kept concealed? If we have wisdom, we should be careful and prudent, and urge on our bodies and minds. Knowing our own mistakes, we should endeavor to reform and discipline ourselves. From morning to evening, we should diligently cultivate and quickly leave behind all types of suffering. We need merely rely on the sincere words of the buddhas and patriarchs as if they were a bright mirror reflecting our own minds, which since time immemorial has been numinous, brilliant, pellucid, and pure. Though the afflictions are by nature void, we should be even more diligent in critically investigating the perverse and the upright, while not grasping at our own views; then the mind will be free from both distracted thoughts and torpor. Do not give rise to annihilationism (*ucchedadṛṣṭi*) or grasp at either voidness or existence, but keep the enlightened wisdom constantly clear. Devoting ourselves to cultivating the *brahmacarya*, let us make the great vow [to become buddhas] and ferry across all classes of sentient beings, rather than only seeking liberation for ourselves alone.

或無戒德、空納信施、受人供養、無慙無愧。如是等愆、無量無邊、其可覆藏、不爲哀痛乎? 如有智者、當須兢愼、策發身心、自知己過、改悔調柔、晝夜勤修、速離衆苦。但依佛祖誠實之言爲明鏡、照見自心、從本而來、靈明淸淨、煩惱性空、而復勤加決擇邪正、不執己見、心無亂想、不有昏滯、不生斷見、不着空有、覺慧常明。精修梵行、發弘誓願、廣度群品、不爲一身獨求解脫。

If we are tethered to various types of worldly affairs, afflicted by the pains of illness, or frightened by perverse māras and evil spirits—if in these ways our bodies and minds are not at peace, then before the buddhas of the ten directions we should earnestly repent. In order to remove these serious obstructions, we should engage in such practices as worshipping [the Buddha] and recollecting [his name]. When we know that [these obstructions] have been eliminated, then at all times—whether in activity or in stillness, whether talking or keeping silent—we will never be unaware that both our own and others' bodies and minds originate illusorily from conditions and are void, without any essential nature, like a floating bubble or the shadow cast by a cloud. All the sounds of slander and praise, acknowledgment and disapproval, which emanate deceptively from the throat, are like echoes in an isolated valley or the sounds of the breeze.

如或世間事務、種種牽纏、或病苦所惱、或邪魔惡鬼、所能恐怖、如是等、身心不安、則於十方佛前、至心洗懺。以除重障、禮念等行、消息知時。動靜施爲、或語或黙、一切時中、無不了知、自他身心、從緣幻起、空無體性 猶如浮泡、亦如雲影、一切毀譽是非音聲、喉中妄出、如空谷響、亦如風聲。

If, in this manner, we investigate the root cause of such deceptive phenomena in ourselves and others, we will remain unaffected by them. The entire body will be stabilized, and we will guard well the fortress of the mind. As we increase the quality of our insight, a calm refuge develops where our tranquility continues uninterrupted. At such a time, liking and disliking naturally weaken, compassion and wisdom naturally increase in clarity, wrong actions naturally cease, and meritorious conduct naturally improves. When the afflictions are exhausted, birth and death are immediately eradicated; as production and cessation have ceased, a calm radiance appears before us. Our responsiveness is unlimited, and we are able to ferry across the sentient beings with whom we have affinities. For those who have understood this matter, this is the progressive sequence that is free from sequences and the endeavor that is free from endeavors.

如是虛妄自他境界、察其根由、不隨傾動、全身定質、守護心城、增長觀照、寂爾有歸、恬然無間。當是時也、愛惡自然淡薄、悲智自然增明、罪業自然斷除、功行自然增進。煩惱盡時、生死卽絶、生滅滅已、寂照現前、應用無窮、度有緣衆生、是爲了事人分上、無漸次中漸次、無功用中功用也。

[2]

Question: As you have now explained, we first must have faith and understanding that our own personal natures are our pure, sublime minds; then, we will be able to rely on this nature in order to cultivate Sŏn. Since time immemorial, this has been the essential technique through which people have cultivated the buddha-mind themselves and completed the path to buddhahood. How is it, then, that we generally don't see any Sŏn adepts who are able to display superpowers (K. *sint'ong* 神通, S. *abhijñā*) and wisdom?[15] If they have no superpowers that they can make manifest, then how can they be considered those who are practicing in accord with reality?

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15 The superpowers or superpowers (*abhijñā*) refer to a list of six supranormal powers that are by-products of meditation: (1) various psychical and magical powers (*ṛddhividdhi*), such as the ability to pass through walls and walk on water; (2) clairvoyance (*divyacakṣus*, lit., "divine eye"), the ability to see from afar and to perceive how beings fare in accordance with their deeds; (3) clairaudience (*divyaśrotra*, lit., "divine ear"), the ability to hear from afar; (4) the ability to remember one's own former lives (*purvanivāsānusmṛti*); (5) the knowledge of others' states of mind (*cetoparyāyābhijñāna*); (6) knowledge of the extinction of the contaminants (*āsravakṣaya*). The first five of these powers are considered to be mundane (*laukika*) achievements, which are gained through still more profound refinement of the fourth stage of meditative absorption (*dhyāna*). The sixth power is said to be supramundane (*lokottara*) and is attainable through the cultivation of insight (*vipaśyanā*) into the Buddhist truths. The first, second, and sixth are also called the three kinds of knowledge (*trividyā*), which, as Chinul adumbrates below, is what he means here by "wisdom." This issue about the absence of superpowers in contemporary practitioners is addressed at length in Chinul's *Secrets on Cultivating the Mind*, starting with exchange no. 2.

問曰。汝今解說者、<先須信解自身性淨妙心、方能依性修禪、> 是乃從上已來、自修佛心、自成佛道之要術也。何故、凡見修禪之士、不發神通智慧乎? 若無通力可現、則何名如實修行者也?

I laughed and replied: Superpowers and wisdom are obtained by energetically applying oneself to preparatory practices (*kahaeng* 加行, S. *prayoga*) in accordance with the power of dharma that is generated by right faith in the buddha-mind. It is like polishing a mirror: the more you wipe away the dust, the brighter it becomes until, its brightness restored, it reflects images in their thousands of details. (This analogy only applies to cultivation according to the complete [teaching], which differentiates between various phenomena.) But if one's faith and understanding are not yet corrected and one's preparatory practices flag, or if one sits dozing soporifically and assumes that maintaining silence is Sŏn, then how will superpowers possibly appear on their own? An ancient worthy once said, "If you all simply practice properly in regard to your own ocean of the nature, you need not be concerned about the three knowledges (*trividyā*) and six superpowers. And why is this? It is because they are only ancillary by-products of sanctity. The main concern now is to understand the mind and dig to the root; for if you can get to the root, you need not worry about the branches."[16]

予笑曰。神通智慧、隨自正信佛心法力、加行用功而得之。比如磨鏡、垢漸盡而漸明、明現則影像千差。<此但喩圓修辦事也。> 若也信解未正、功行未深、昏昏坐睡、以守黙爲禪、則何有神通自發也? 先德曰、「汝等、但向自己性海、如實而修、不要三明六通。何以故、此是聖末邊事。如今且要、識心達本。但得其本、莫愁其末。」

The Mountain Man Shi 史山人 asked Sŏn Master Guifeng Zongmi 圭峰宗密, "Is it typical that the technique for cultivating the mind-

16 *Yuanzhou Yangshan Huiji chanshi yulu*, *T* 1990:47.586a4-7.

ground is understood in an awakening to the mind, or does it involve the development of specific practices? If it involves the development of specific practices, how can we refer to the subitism in the Sŏn school? If they are understood in an awakening to the mind, then why can't one display the effulgence of superpowers?"

[Zongmi] replied: "We may know that a frozen pond is entirely water, but the sun's heat is necessary to melt it. We may awaken to the fact that an ordinary person is entirely authentic [viz., a buddha], but the power of dharma is necessary in order to practice. When that pond's ice has melted and its water flows freely, we can then make use of its efficacy for irrigation and cleaning. When falsity is extinguished, the mind will be numinous and dynamic; then the effulgence of superpowers will appear in response. Except for cultivating the mind, there are no specific practices to develop."[17]

「史山人、問圭峰宗密禪師、<凡修心地之法、爲當悟心卽了、爲當別有行門? 若別有行門、何名禪門頓旨? 若悟心卽了、何不發神通光明?> 答曰、<識氷池而全水、藉陽氣而鎔銷、悟凡夫而卽眞、資法力而修習。氷銷則水流潤、方呈漑滌之功、妄盡則心靈通、始發通光之應。修心之外、無別行門。>」

From this [passage], we should know that there is no need to worry about either the [thirty-two] major or [eighty] minor marks [of sanctity] or the superpowers. We must first trace back the radiance of our own minds to ensure that our faith and understanding are genuine; then, we will not fall into either eternalism (*śāsvatadṛṣṭi*) or annihilationism (*ucchedadṛṣṭi*), and, by relying on the two approaches of samādhi and prajñā, we will be able to remedy the maculations of mind. This is the proper way. On the other hand, if our faith and understanding are not yet genuine, the contemplation

[17] The fourth in a series of ten exchanges between Guifeng Zongmi 圭峰宗密 and the otherwise unidentified Mountain Man Shi 史山人; quoted in *CDL* 13, p. 307b13-19. This same exchange is cited with slight differences in *Secrets on Cultivating the Mind*, exchange no. 2.

practice that we cultivate will be subject to impermanence and will in the end result only in backsliding. This is called the contemplation practice of the foolish; how could it be the practice of the wise?

> 以是當知。不愁相好及與神通、先須返照自心、信解眞正、不落斷常、依定慧二門、治諸心垢、卽其宜矣。若也信解未正、所修觀行、皆屬無常、終成退失。是謂愚夫觀行、豈爲智人之行哉。

Our counterparts within the Kyo schools of doctrine also assess the depth and the shallowness of contemplation practice, together with its strong and weak points; their theories are extremely detailed. But their students only study the words and haughtily assume that this is the realm of sanctity. However, as they are unable to search internally for their own minds or to refine and polish themselves for days on end, we know what their capacities actually are.

> 他教家、亦有簡辯觀行深淺得失、其義甚詳。祇爲學人、唯攻言說、或高推聖境、不能內求自心、亦不能鍊磨日久、知其功能耳。

Moreover, as the Dharma Master Wŏnhyo 元曉 said:

> It is just as in the contemplation practice of worldly, ignorant people, which assumes that the mind exist internally but still seeks out all types of principles externally. The subtler their search for principle, the more they grasp at external signs. Consequently, they turn from the principle, an estrangement that becomes as great as that of heaven from earth. This is why they finally backslide, become submerged [in saṃsāra], and undergo birth and death interminably. But the contemplation practice of the wise is exactly the opposite. Externally they forget all principles and internally they seek their own minds. When their search for the mind reaches its climax, they completely forget all about principles; and as they completely forget everything to which they were clinging, all thoughts of clinging are

completely extinguished. This is why they are able to reach the ultimate principle that is free from principles and never relapse again, until they end up abiding in the nonabiding nirvāṇa (*apratiṣṭhitanirvāṇa*).[18]

Furthermore, in Lesser [Vehicle] sages's assumptions about the mind, because initially the nature is produced, through progressively subtle mental states (viz., lesser sages gain access [to higher states of meditative absorption] through the three expedients of gradual subtlety, gradual refinement, and refined refinement), [those sages] attain mental extinction; [however, since this state] is devoid of wisdom or its radiance, it is no different from empty space. In Great Beings' [S. Mahāsattva] understanding of the mind, because originally the nature is unproduced, [those bodhisattvas] do not aspire to extinction by leaving behind subtle thoughts; rather, through the presence of authentic, radiant wisdom, they realize the *dharmadhātu*.[19]

Given this sort of assessment, we cannot conceal by even a hair's breadth the strong and weak points in the contemplation practice of the fools and the wise and the Hīnayānists and Mahāyānists.

且如元曉法師云。「如諸世間愚夫觀行、內計有心、外求諸理。求理彌細、轉取外相故、還背里去遠、若天與地。所以、終退沒、受無窮生死。智者觀行、與此

18 The *apratiṣṭhitanirvāṇa* (K. *muju yŏlban* 無住涅槃) is the Mahāyāna description of the nirvāṇa of the buddhas, which is said to be "nonabiding," "unlocated" or "not permanently fixed," i.e., in either the saṃsāra of ordinary beings (*pṛthagjana*) or the overly quietistic nirvāṇa of the arhat. Since the buddhas' nirvāṇa is "nonabiding," the buddhas are free to return to this world in order to save all sentient beings from suffering, without becoming in any way entangled by the prospect of continuing rebirths.

19 The passage Chinul quotes here is not known in any of Wŏnhyo's extant works; Chinul also quotes parts of this same passage in his *Resolving Doubts about Observing the Keyword*, exchange no. 5. Wŏnhyo 元曉 (617-686) was the most influential scholiast of the Unified Silla dynasty; his commentaries and expository treatises strongly influenced the subsequent development of Buddhist thought in both Korea and East Asia generally. For background on Wŏnhyo's life and thought, as well as his commentarial style, see Robert E. Buswell, Jr., trans., *Cultivating Original Enlightenment: Wŏnhyo's Exposition of the Vajrasamādhi-Sūtra* (*Kŭmgang Sammaegyŏng Non*), passim.

相反、外忘諸理、內求自心。求心至極、忘理都盡、盡忘所取、取心都滅。所以、能得至無理之至理、畢竟無退、還住無住涅槃。又復小聖計心、先有生性故、過微心 <小聖、以漸細漸微、微微三方便得入。>、得心滅無、無智無照、不異空界。大士解心、本無生性故、離細想、不得滅無。眞照智在、證會法界。」如是辨別愚夫與智者、小乘及大乘人、觀行得失、不隱微毫。

Thus we know that, whether adepts of Sŏn or Kyo, all those in past or present who have been proficient in contemplation practice have penetrated to their own minds, where false thoughts and mental disturbances have originally been unproduced. In the functioning of their various types of wisdom, there has never been any interruption, and they realize the *dharmadhātu*. They have taken a road that is forever different from that of the fools and the Hīnayānists. How is it possible, then, that, without contemplating our own minds, distinguishing the authentic from the false, or accumulating pure karman, we would initially seek superpowers and the power of the path? We are like someone who, not knowing how to pilot a boat, gets angry at the river bends.

是知。若禪若教、古今得意觀行之人、皆達自心、妄想攀緣、本自無生、智智用中、無有間斷、證會法界。永與愚夫小乘、途路且別。豈可不觀自心、不辨眞妄、未積淨業、而先索神通道力耶? 比夫未解乘舟、而欲怨其水曲者哉。

[3]

Question: If we accept that our own true nature is originally complete in and of itself, then we should only need to let the mind act freely on its own and conform with the precedents of the ancients. So why must we engage in a contemplation that would just bind ourselves without ropes?

問。若約自己眞性、本自圓成、但任心自在、合他古轍、何須觀照、而無繩自縛乎?

Chinul: In this period of the degenerate dharma, people have much dry wisdom (*śuklavidarśanā[jñāna]*)[20] and are as yet unable to avoid the suffering cycle [of rebirth]. Whenever they use their minds, they end up serving the vacuous and sustaining the deceptive. Whenever they utter words, they exceed propriety and good taste. Their knowledge and vision (*jñānadarśana*) are partial and feeble and their conduct and understanding (*vidyācaraṇa*) are imbalanced. Nowadays, many ordinary students in the Sŏn school suffer from these defects. They all say, "Since our minds are originally pure and are dissociated from both existence and nonexistence, why should we exhaust our bodies in vain and make a deceptive show of practicing hard?" Imitating the practice of those who are free from constraints and who possess self-mastery, they abandon authentic cultivation. Not only are their bodies and mouths corrupted, but their mental activities are perverted as well; and yet they are completely unaware of any of this. Some grasp at the explanations in the sacred teachings regarding [lists of the] characteristics of dharmas (*dharmalakṣaṇa*) and expedients (*upāya*) and inevitably cower in discouragement. By exhausting themselves in cultivating gradual practices, they turn against the Nature school (Sŏngjong 性宗)[21] and don't believe that

20 "Dry wisdom" (K. *kanhye* 乾慧, S. *śuklavidarśanā[jñāna]*) refers to a type of wisdom that "has not yet steeped in the water of concentration (samādhi) . . . or that involves contemplation of the phenomenal realm that has not yet steeped in the water of principle"; see *Daseng yi zhang* 大乘義章 14, *T* 1851:44.755c12-13. The "dry wisdom" stage refers to an alternative list of ten shared stages of spiritual progress common to all three vehicles of śrāvaka, pratyekabuddha, and bodhisattva; see *Mohe bore boluomi jing* (*Mahāprajñāpāramitāsūtra*), *T* 223:8.261b; and the *Dazhidu lun* (**Mahāprajñāpārmitāśastra*) 49, *T* 1509:25.411a.

21 The Nature school (Sŏngjong 性宗) is an abbreviation for the Dharma-Nature school (Pŏpsŏngjong 法性宗), which contrasts with the Characteristics school (Sangjong 相宗), i.e., the Dharma Characteristics school (Pŏpsangjong 法相宗). The division between these two contrasting strands in East Asian Buddhism was used polemically by the Hwaŏm patriarchs Fazang 法藏 (643-712) and Chengguan 澄觀 (738-839) to suggest Hwaŏm's superiority to the new Yogācāra tradition associated with Xuanzang 玄奘 (fl. ca. 660-664), which they pejoratively called the Dharma Characteristics school. More generically, the Nature school refers to strands of East Asian Buddhism that were traditionally presumed to focus on realization of principle (*i* 理), viz., Sŏn, Hwaŏm, and Samnon 三論 (Madhyamaka); the Characteristics school referred to strands that focused instead on exegeses of phenomena (*sa* 事), such as Abhidharma, Yogācāra, etc.

the tathāgata disclosed esoteric acroamata for the sake of sentient beings in the degenerate age. (This type of esoteric teaching is especially characteristic of the *Complete Enlightenment Sūtra*.)[22] Obstinately clinging only to what they have heard before, they "carry off the hemp and discard the gold."[23]

答。末法時代、人多乾慧、未免苦輪。運意則承虛託假、出語則越分過頭、知見偏枯、行解不等。近來、禪門汎學輩、多有此病。皆云、「旣自心本淨、不屬有無、何假榮形、妄加行用?」是以、效無碍自在之行、放捨眞修、非唯身口不端、亦乃心行迂曲、都不覺知。或有執於聖教法相方便之說、自生退屈、桊修漸行、違背性宗、不信有如來爲末世衆生、開秘密之訣、<圓覺經中、特有妙旨也。> 固執先聞、擔麻棄金也。

I, Chinul, have often encountered such persons. Although this has been explained to them, they are forever unable to accept it in faith and merely continue with their suspicious slander. How can they compare with people who, having first had faith and understanding that the mind-nature is originally pure and the afflictions originally void, are not obstructed because they have permeated their cultivation in accordance with that [faith and]

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22 Chinul refers here to a frequently recurring refrain of the *Yuanjue jing* (*Complete Enlightenment Sūtra*); see *YJJ*, p. 913b19 ff., and especially 915b10-916a14, 916a15-c25.

23 Chinul refers here to a simile appearing in the *Pāyāsisuttanta* (seventy-first sūtra in the Chinese translation of the *Madhyamāgama*; twenty-third scripture in the Pāli *Dīghanikāya*). As two men were traveling between villages, they came across some discarded hemp, which they divided between themselves and carried off. As they continued to move from village to village, they kept coming across progressively more valuable discards. The first man exchanged what he had previously been carrying for the increasingly valuable goods, but the second man decided each time just to keep the bundle of hemp he had originally packed. When they finally returned to their home village, the first man had by this time exchanged his original hemp bundle for a load of gold, which brought him and his family much wealth, but the second man was still carrying his load of hemp, and he and his family remained just as poor as they had always been. The arhat Kumārakāśyapa used this simile to remove progressively the wrong views of Prince Pāyāsi, who rejected the reality of rebirth and the efficacy of *karman*. See *Zhong Ahan jing* 16, *T* 26:1.529b18-c18; Maurice Walshe, trans., *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*, pp. 364-366.

understanding? Outwardly, they keep the rules of conduct (*vinaya*) and deportment (*īryāpatha*) but do not think to grasp at them; inwardly, they cultivate tranquil thought [viz., dhyāna] but without forcefully suppressing [their thought processes]. This can be described as the eradication of unwholesomeness that eradicates while eradicating nothing and the cultivation of wholesomeness that cultivates while cultivating nothing; these indeed are authentic cultivation and eradication. If we can in this manner develop samādhi and prajñā as a pair and cultivate concurrently the manifold practices [of the bodhisattva], then how can this approach be compared to the ignorant Sŏn of those who do nothing more than maintain silence or to the mad wisdom of those who merely follow the texts?[24]

知訥頻遇如此之類、雖有解說、終不信受、但加疑謗而已。何如先須信解心性本淨、煩惱本空、而不妨依解薰修者也。外攝律儀、而忘拘執、內修靜慮、而非伏捺。可謂於惡斷斷而無斷、於善修修而無修、爲眞修斷矣。若能如是、定慧雙運、萬行齊修、則豈比夫空守黙之癡禪、但尋文之狂慧者也。

Now, this one gate of cultivating Sŏn is more accommodating and is able to produce those uncontaminated qualities that are inherent in the nature. For a proficient cultivator [who is engaged in the cultivation that follows an initial awakening], at all times—whether walking, sitting, standing, or reclining, whether speaking or keeping silent—every thought is empty and inscrutable, every mental state is constantly bright and sublime, and the myriads of qualities and the effulgence of superpowers all appear within [those thoughts and mental states]. How could we aspire to the path that relies on the self-nature to bring us peace without specializing in samādhi and prajñā?

且修禪一門、最爲親切、能發性上無漏功德。若得意修者、於一切時、行住坐臥、或語或黙、念念虛玄、心心明妙、萬德通光、皆從中發。安得求道、恃本性而自安、不專定慧乎?

24 This comparison to "ignorant Sŏn" and "mad wisdom" is an allusion to a parallel passage in Zongmi's *CYJDX* 1, p. 399c16-17.

The *Yi zhen ji* 翼真記 says:

> The two words "samādhi" and "prajñā" are an abbreviation for the three trainings, which in their complete form are called *śīla*, samādhi, and prajñā. *Śīla* means to prevent wrong and stop evil; it helps one to avoid falling into the three evil bourns [*durgati*, viz., the realms of hell-denizens, ghosts, animals]. Samādhi means to control distraction by according with principle; it enables one to overcome the six desires.[25] Prajñā means to scrutinize dharmas and contemplate their voidness; it marvelously leads out of birth and death. Sages who are free of the contaminants must have trained in all of these [three] during their cultivation on the causal [stage]; consequently, they are called the three trainings. In these three trainings there is a distinction between the [relative] training that adapts to signs and the [absolute] training that accords with the nature. [The training that] adapts to signs should be understood as explained above. As for [the training that] accords with the nature: the fact that the principle is fundamentally devoid of self is *śīla*; that the principle is fundamentally free of distraction is samādhi; that the principle is fundamentally free of delusion is prajñā. Just awakening to this principle is the authentic three trainings.[26]

翼眞記云。「定慧二字、乃三學之分稱、具云戒定慧。戒以防非止惡爲義、免墮三途。定以稱理攝散爲義、能超六欲。慧以擇法觀空爲義、妙出生死。無漏聖人、因中修行、皆須學此、故名三學。又此三學、有隨相稱性之別。隨相如上說。

25 The six desires are typically the desire for the six types of sensory objects, viz., form, sound, scent, flavor, touch, and mental objects; see *FMJ* 2, p. 231c4-5.

26 This *Yi zhen ji* 翼眞記 (*True Records of Yi?*) does not appear in any of the traditional Buddhist bibliographical catalogs, and I have been unable satisfactorily to identify either the work or its author. I am not even sure how to parse the title. There are no monks known to the tradition who are named Yizhen 翼眞 (Sheltering Truth?), so my best guess is that Yi is a monastic name (the second Sinograph in a name was sometimes used as an abbreviation for the full ordination name) and *zhen ji* means "true records," thus the *True Records of Yi*. A possible candidate for authorship might be

稱性者、理本無我、戒也、理本無亂、定也、理本無迷、慧也。但悟此理、卽眞三學耳。」

An ancient worthy said, "My approach to dharma has been handed down by the previous buddhas. It does not discuss samādhi or energetic effort; it only penetrates to the knowledge and vision of buddhahood."[27] This description refutes only the [relative] counteractive measures that adapt to signs; it does not controvert the three trainings that accord with the nature. Thus, Caoqi 曹溪 [the Sixth Patriarch Huineng] said, "The mind-ground that is free of wrongdoing is the *śīla* of the self-nature. The mind-ground that is free from distraction is the samādhi of the self-nature. The mind-ground that is free from ignorance is the prajñā of the self-nature."[28] This is exactly what is meant here.

Furthermore, "Sŏn" involves both the superficial and the profound. There is Non-Buddhist Sŏn, Ordinary-Person Sŏn, Two-Vehicle Sŏn, Mahāyāna Sŏn, and Supreme-Vehicle Sŏn. These types are fully referenced

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the Eastern Jin monk Tanyi (曇翼 331?-412?; *SSYN* 1.4a). Tanyi's biography appears in the Liang *Biographies of Eminent Monks* (*Gaoseng zhuan* 5, *T* 2059:50.355c-356a; see also Xu Gaoseng zhuan 9, *T* 2060:50.493b1-2, and Song Gaoseng zhuan 14, *T* 2061:50.795b13), where it is stated that he was a monk from the proto-Tibetan Jiang 羌 tribe (or, alternatively, from Jizou 冀州), who was ordained when he was sixteen under the renowned northern Chinese monk Shi Dao'an 釋道安 (312-385). Little else is known about Tanyi, and no mention of his writings (or specifically this collection) appears in his biography. This quotation is consonant with the type of practice suggested in some of the early meditation manuals translated by An Shigao 安世高, which were important in his teacher Dao'an's early development (see Ch'en, *Buddhism in China*, p. 95 ff.), so Tanyi seems a reasonable candidate. No other obvious candidates appear in the *Gaoseng zhuans*. *SSYN* mentions two other monks who have yi as the final Sinograph in their names: another Tanyi 曇翼 (348-417; *SSYN* 1.7a) and Sengyi 僧翼 (381-450; *SSYN* 1.10a).

27 This quotation is from Shitou Xiqian 石頭希遷 (700-790), a disciple of Qingyuan Xingsi 青原行思 (?-740); see *CDL* 14, p. 309b13-15.

28 *LZTJ*, p. 358c12. This same passage is cited in Chinul's *Secrets on Cultivating the Mind*, exchange no. 8.

in the *Chanyuan zhuquan ji [duxu]* 禪源諸詮集[都序] (*[Preface to the] Complete References to the Fountainhead of Chan Collection*).[29] What we have been discussing here about the mind-nature being originally pure and the afflictions being originally void corresponds to Supreme-Vehicle Sŏn. Nevertheless, neophytes who are involved in earnestly applying themselves to their practice cannot do without the help of the counteractive measures of the provisional vehicle. Consequently, in the text of this *Encouragement to Practice*, you must be aware that the provisional and the real are displayed together.

先德曰、「吾之法門、先佛傳授、不論禪定精進、唯達佛之知見。」此卽但破隨相對治之名、不壞稱性三學。故曹溪云、「心地無非自性戒、心地無亂自性定、心地無癡自性慧。」此之是也。又、所言禪者、有淺有深。謂外道禪、凡夫禪、二乘禪、大乘禪、最上乘禪。廣如禪源諸詮集所載。今之所論、心性本淨、煩惱本空之義、是當最上乘禪。然於用功門中、初心之人、不無權乘對治之義。故此勸修文內、權實竝陳、不可不知也。

Although the name and attributes of samādhi and prajñā may differ, it is important not to let your faith in them backslide. Prevail over yourselves and achieve your aim. The *[Da]zhidu lun* [大]智度論 (*Perfection of Wisdom Śāstra*) says, "Even in pursuing worldly matters, if one does not devote oneself to

29 These five types of Sŏn derive from Zongmi. Non-Buddhist Sŏn (Woedo Sŏn 外道禪) refers to various non-Buddhist types of meditation practice that do not lead to enlightenment; this sort of Sŏn is not able to overcome dualistic modes of thought, which enjoy pleasure and reject pain. Ordinary-Person Sŏn (Pombu Sŏn 凡夫禪) refers to practice that, though still involved in dualism, has a proper understanding of the operation of cause and effect. Two-Vehicle Sŏn (Isŭng Sŏn 二乘禪), also called Hīnayāna Sŏn (Sosŭng Sŏn 小乘禪) refers to practice in which there is realization of the emptiness of self. Mahāyāna Sŏn (Taesŭng Sŏn 大乘禪) is cultivation based on an awakening to the emptiness of both self and dharmas. Supreme-Vehicle (Śreṣṭayāna) Sŏn (Ch'oesangsŭng Sŏn 最上乘禪), the highest form of Sŏn, is used by Zongmi to refer to the way of Patriarchal Sŏn; in this type, adepts suddenly awaken to the inherent purity of their own minds and realize that they are originally buddhas. See *CYJDX*, p. 399b12-22, with slight differences. Supreme-Vehicle Sŏn is also discussed in *Secrets on Cultivating the Mind*, exchange no. 7.

them fully, those enterprises will not succeed; how much more so is this the case for one who is training in supreme bodhi but does not make use of samādhi."[30] A gāthā says:

The adamantine armor of samādhi,
Can stop the arrows of the afflictions.
Samādhi is the storehouse that guards wisdom;
It is the field of merit (*puṇyakṣetra*) for all good qualities.
If the dust of the world hides the sun in the sky,
A great rain can wash it away.
If the breeze of thought and imagination (*vitarkavicāra*) buffets the mind,
Samādhi can extinguish it.[31]

定慧名義雖殊、要在當人、信心不退、剋己成辨耳。智度論云、「若求世間近事、不能專精、事業不成、況學無上菩提、不用禪定。」偈云、「禪定金剛鎧、能遮煩惱箭、禪爲守智藏、功德之福田。囂塵蔽天日、大雨能淹之、覺觀風散心、禪定能滅之。」

The *Dafangdeng daji jing* 大方等大集經 (*Great Compendium Sūtra*) says, "One who is absorbed in dhyāna is my true son."[32] A gāthā says:

In the tranquil, unconditioned realm of the buddhas,
There, pure bodhi can be gained.
If one reviles those who abide in dhyāna,
This is said to be reviling all the tathāgatas.[33]

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30 *Dazhidu lun* (*Mahāprajñāpāramitāśāstra*) 17, *T* 1509:25.180c12-13.

31 *Dazhidu lun* 17, *T* 1509:5.180c20-25.

32 See *Da fangdeng daji jing* [*Mahāsaṃnipātasūtra*] 46, *T* 397:13.302a29; and cf. roll 28, p. 194a25-b16, where the Buddha explains that the bodhisattva's (the "true son") perfection of dhyāna surpasses that of śrāvakas and pratyekabuddhas in sixteen ways.

33 *Da fangdeng daji jing* 46, *T* 379:13.303a12-13. ㅍ

The *Zhengfa nian jing* 正法念經 (*Recollection of the Right Dharma Sūtra*) says, "To save the lives of all the people on the four continents is not as good as to rectify the mind with right thought for a period the length of one meal."[34] The *Dasheng qixin lun* 大乘起信論 (*Mahāyāna Awakening of Faith Treatise*) says,[35]

> If a person has heard this dharma and does not feel fainthearted, you should know that this person is certain to continue the lineage of the buddhas and will receive prediction [of his future buddhahood] from all the buddhas. Even though there is a person who can convert all the sentient beings filling the world systems of the trichiliocosm and induce them to practice the ten wholesome actions, it is not as good as a person who rightly considers this dharma for the period the length of one meal; there is no analogy to express how much it surpasses the preceding merit.

Therefore know that all the wholesome qualities deriving from this practice [of dhyāna/samādhi] cannot be fully enumerated.

大集經云、「與禪相應者、是我眞子。」偈云、「閑靜無爲佛境界、於彼能得淨菩提、若有毀謗住禪者、是名毀謗諸如來。」正法念經云、「救四天下人命、不如一食頃、端心正意。」起信論云、「若人聞是法已、不生怯弱、當知是人定紹佛種、必爲諸佛之所授記。假使有人、能化三千大千世界滿中衆生、令行十善、

34 The *Zhengfa nian jing* is the popular title of the *Foshuo fenbie shan'e suoqi jing* (*T* 729:17.516c-523b), a Chinese apocryphal composition traditionally assumed to have been translated by An Shigao sometime between 148 and 170 C.E.; see the study in Makita Tairyō, *Gikyō kenkyū*, pp. 151-152, 178-181. This text on *karman* and its retribution is, however, out of character with the statement appearing here, which shows stronger parallels with the *Prajñāpāramitā* literature. The quotation, at any rate, does not appear in the preceding sūtra. Chinul probably copied this quotation straight from Yongming Yanshou's *Wanshan tonggui ji*, where it is quoted exactly as recorded here; see *Wanshan tonggui ji* 2, *T* 2017:48.974b17-18.

35 *DSQXL*, p. 583a-b; Hakeda, trans., *Awakening of Faith*, p. 103.

不如有人、於一食頃、正思此法、過前功德、不可爲喩。」是知。依此修行、諸善功德、不可勝言。

If you are not stabilized in the tranquil thought of dhyāna, your activating consciousness (*ŏpsik* 業識)[36] will drift, with no foundation upon which to ground itself. At the moment of your death, wind and fire will oppress you, the four material elements (*mahābhūta*) will separate and scatter, and the mind will go mad, feeling stifled and cramped, and become subject to the inversions (*viparyāsa*) and distorted views. As you have no stratagem for soaring into the heavens above nor any plan through which to enter the earth below, you will cower in fright, bereft of everything on which you used to rely. Your physical body will be left behind as if it were a cicada's cast-off shell. Confused about the road stretching before you,[37] your lonely spirit will have to go on alone. Although you may have owned precious jewelry and priceless riches, you can take none of it with you. Although you may have relatives from prestigious households, ultimately not one of them can follow along behind to rescue you. This is what is meant by the statement, "What one makes oneself, one receives oneself; there is no one to take one's place."[38] At that time, what discernment [lit., "eyes"] can you use to serve as a bridge to ford the sea of suffering [viz., *saṃsāra*]? Do not assume that having a small portion of conditioned merit will allow you to evade this calamity.

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36 The "activating consciousness" (S. **karmajāti[lakṣaṇa]vijñāna*) is the first of five types of consciousness discussed in the *Awakening of Faith*. According to the explanation there, the power of ignorance disturbs the one mind of suchness, thereby activating dualistic processes of thought or consciousness. See *DSQXL*, p.577b7; Hakeda, trans., *Awakening of Faith*, pp. 47-48.

37 K. *myŏnmak, C. mianmo* 綿邈; *PWYF* 3554.3. See Zuo Taichong 左太沖's *Wu du fu* 吳都賦, *WX* 10.5.6a, and He Jingzu 何敬祖's *You xian shi* 游仙詩, *WX* 100.21.22b.

38 The first half of this line—"what one makes oneself, one receives oneself" (*chajak chasu* 自作自受)—is ubiquitous in the canon; as but one of scores of possible references, see *Da banniepan jing* 14, *T* 374:12.445a26. The second half is less common, but a passage that closely resembles this complete line appears in *Zimen jingxun* 7, *T* 2023:48.1078a17: "When causes and conditions are in place, the fruition in turn, one receives oneself; there is no one to take one's place."

若不安禪靜慮、業識茫茫、無本可據。臨命終時、風火逼迫、四大離散、心狂熱悶、顚倒亂見、上無衝天之計、下無入地之謀、慞惶恐怖、失所依憑。形骸蕭索、猶如蟬蛻。迷途綿邈、孤魂獨逝。雖有寶翫珍財、一無將去、雖有豪族眷屬、竟無一人追隨救護者。是謂、「自作自受、無人替代矣。」當是時也、將何眼目、以爲苦海之津梁。莫言有少分有爲功德、免此患難。

Master Baizhang 百丈 said:

Even though you have merit, perspicacity, and extensive learning, none of it will be able to save you. As your mind's eye has not yet opened, you have only conditioned thoughts that are involved in all the sensory spheres. Since you do not yet know how to trace back the radiance of your minds, you furthermore have not yet seen the path to buddhahood. [At the time of your death,] all the unwholesome actions you performed throughout your lifetime will appear before you, either alarming or pleasing you. The six rebirth destinies (*ṣaḍgati*)[39] and the five aggregates of being (*pañcaskandha*)[40] will appear before you, and you will see beautifully decorated houses, skiffs, carts, and palanquins all shining brilliantly. [These sights] make your mind dissolute so that the things you view with greed and lust are all transformed into pleasing sensory objects. You will be reborn at the spot where those sights are most intense, without one iota of choice in the matter; whether as a dragon or an ox, whether of high or low status, absolutely nothing is fixed.[41]

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39 The six rebirth destinies are the six realms of existence into which sentient beings are reborn: (1) hell; (2) animal realms; (3) hungry ghosts; (4) asuras; (5) humans; (6) divinities. (Asuras are often omitted.) *FMJ* 2, p. 221b10-11.

40 The five aggregates of being are the five fundamental constituents of a living being: (1) materiality (*rūpa*), (2) sensation (*vedanā*), (3) perception (*saṃjñā*); (4) volitional actions (*saṃskāra*); (5) consciousness (*vijñāna*); *FMJ* 2, p. 230a14-15.

41 Baizhang Huaihai 百丈懷海 (749-814), disciple of Mazu Daoyi 馬祖道一 (709-788). For this quotation, see *CDL* 6, p. 250b28-c5; *Chodang chip* 14, p. 92b16-22.

Therefore, those who have superior comprehension and enduring resolve should first contemplate deeply the incontrovertible connection between action and retribution throughout the three time-periods; there is no place to which you may escape. If the conditions you create now are in error and you do not move forward in your cultivation, then later you will perforce have to receive the suffering due. This would certainly be pathetic!

百丈和尚云。「縱有福智多聞、都不相救、爲心眼未開、唯緣念諸境、不知返照、復不見佛道。一生所有惡業、悉現於前、或怖或欣、六道五蘊現前、盡見嚴好舍宅、舟船車輿、光明現赫、爲縱自心。貪愛所見、悉變爲好境、隨所見、重處受生、都無自由分、龍畜良賤、亦摠未定。」是以凡有高識遠志之人、先須深觀、三世業報、毫髮不差、無地可逃。今若緣差、不能進修、後必受苦、無可傷哉。

Hence, in the first, middle, and last parts of the night, quietly forget all conditioning; sit tall and straight, do not cling to external signs, concentrate the mind, and reflect internally. First, subdue mental agitation with calmness; next, bring torpor under control with alertness. While controlling both torpor and distraction, do not entertain any thoughts of grasping or rejecting; instead, clarify the mind and let it be expansive and unbenighted, free of thoughts but aware. Be entirely unreceptive to all experiences that do not tally with what you have learned. If, in accordance with worldly conditioning, there are things to which you must respond, determine exactly what should and should not be done. None of the manifold practices [of the bodhisattva] should be spurned. Even if there are things that need attention, do not neglect [the mind's] empty radiance, and abide constantly in quietude.

卽於初中後夜、闃爾忘緣、兀然端坐、不取外相、攝心內照。先以寂寂、治於緣慮、次以惺惺、治於昏沈。均調昏散、而無取捨之念、令心歷歷、廓然不昧、無念而知。非彼所聞、一切境界、終不可取。若隨世緣、有所施作、悉當觀察應作不應作、萬行無癈。雖有所作、不失虛明、湛然常住。

Yisujue 一宿覺 (One-Night Enlightened) said:

> Calmness means not to think about anything good, bad, or neutral in the external sense-spheres. Alertness means not to generate such signs as abiding in torpor or indeterminacy (*avyākṛta*). If there is calmness but no alertness, this is abiding in torpor. If there is alertness but no calmness, this is then mental agitation. When there is neither calmness nor alertness, not only is there then mental agitation but there is also abiding in torpor. When both calmness and alertness are present, not only is there perfect clarity, but this is coupled with calmness. This, then, is the sublime nature that returns to the fountainhead [of the mind].[42]

> 一宿覺云。「寂寂謂不念外境善惡等事、惺惺謂不生昏住無記等相。若寂寂不惺惺、此乃昏住、惺惺不寂寂、此乃緣慮。不寂寂不惺惺、此乃非但緣慮、亦乃入昏而住。亦寂寂亦惺惺、非唯歷歷、兼復寂寂、此乃還源之妙性也。」

The *Shiyi lun zhu* 十疑論注 (*Notes to the Treatise on the Ten Doubts*) states, "No-thought is the samādhi of true suchness. One must be alert and calm, not generate sensory conditioning, and remain in communion with the real."[43] An ancient worthy said, "Ordinary persons have both thoughts and

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42 One-Night Enlightened (Yisujue 一宿覺) is the sobriquet for Yongjia Xuanjue 永嘉玄覺 (665-713); the story about how he became enlightened in one night is quoted *infra* in Chinul's *Resolving Doubts*, exchange no. 4. For his biography, see *CDL* 5, pp. 241a27-242b19, and Chang, Chung-yüan, *Original Teachings*, pp. 10-16, 27-34. This quotation is from Xuanjue's *Chanzong Yongjia ji*, *T* 2013:48.390b20-23.

43 The *Zhu Shiyi lun* (Chinul cites it instead as the *Shiyi lun zhu*) was written by Chengyu 澄彧 (d.u.; he does not appear in *SSYN* or the *Gaoseng zhuans*), a Song-dynasty Tiantai master, around 983. It is a commentary to the *Jingtu shiyi lun* (*T* 1961:47.77a-81c), a work falsely attributed to the preeminent Tiantai exegete Zhiyi 智顗 (538-597), which discusses various questions about Pure Land doctrine. This quotation appears in the last commentarial section on the final question covered in the treatise; see *Zhu Shiyi lun*, *XZJ* 1134:107.730a1-12. For a translation of the *Jingtu shiyi lun* and a summary of the Japanese scholarship concerning the text, see Leo Pruden, "*The Ching-t'u shih-i-lun*."

awareness. Two-vehicle adherents [Hīnayānists] are free of thoughts but unaware. All the buddhas are free of thoughts and aware."[44]

These preceding instructions present a sublime approach for persons who are cultivating the mind to maintain samādhi and prajñā equally and clearly see the buddha-nature. Those with wisdom must investigate them carefully. How can you display in vain the greatest of intentions, but just end up abandoning your practice? (The balanced maintenance of samādhi and prajñā involves five recollections that are to be generated [by neophytes] and a sixfold taxonomy [of cognition].[45] Their major outline appears here, so reflect on it.)

十疑論註云。「無念者、卽是眞如三昧。直須惺惺寂寂、不起攀緣、實相相應」先德云。「凡夫有念有知、二乘無念無知、諸佛無念而知。」如上言教、是修心人、定慧等持、明見佛性之妙門也。有智之人、切須審詳、豈可徒標大意、而便棄修行耶。<定慧等持、有五種起心、六種料簡。大意此在、思之。>

[4]

Question: The sublime path of all the buddhas is profound, expansive, and difficult to comprehend. But all you are doing now is inducing sentient beings in the degenerate age to reflect on their own minds in the hope [of achieving] the path to buddhahood. If they do not themselves have superior faculties, they will be unable to refrain from suspicious slandering.

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44 The quotation is cited, with minor differences, from Yongming Yanshou's *Xin fu zhu* 3, *XZJ* 1216:111.84a7-8. The last line also frequently occurs in Zongmi's writings: e.g., "Right thought means to be free of thought and yet aware"; see his *Zhu Huayan fajie guanmen*, *T* 1884:45.687a6-7.

45 This interlinear note refers to a discussion on various permutations in the practice of calmness and alertness (i.e., samādhi and prajñā) that appears in Xuanjue's *Chanzong Yongjia ji*. The first list refers to five types of recollection that are to be generated by neophytes once they have begun their practice. The second list refers to a sixfold taxonomy of cognition that accompanies one-pointedness of mind. For a full exegesis, see *Chanzong Yongjia ji*, *T* 2013:48.390a23-c18.

問曰。諸佛妙道、深曠難思。今只令末世衆生、觀照自心、而希佛道、自非上根、未免疑謗。

I laughed and replied: How could the tone of your previous question have been so self-assured when this question is so self-deprecating? Do not feel so sorry for yourselves.[46] I will explain this to you.

予笑曰。前來問意、何爲自高、此問、何爲自卑? 且莫草草。吾語汝。

The Bodhisattva Aśvaghoṣa summarized a hundred volumes of Mahāyāna sūtras and composed the *Awakening of Faith Treatise*. Right at the beginning it notes, "The word 'dharma' means the mind of sentient beings. This mind subsumes all mundane and supramundane dharmas. Based on this mind is revealed the meaning of Mahāyāna."[47] Now, I am afraid that sentient beings are unaware that their own minds are numinous, sublime, and autonomous, and will end up seeking outside for the path.

馬鳴菩薩、撮略百本大乘經典、造起信論、直標云、「所言法者、謂衆生心。是心、卽攝一切世間出世間法。依於此心、顯示摩訶衍義。」盖恐衆生、不知自心靈妙自在、向外求道耳。

The *Complete Enlightenment Sūtra* says, "Sentient beings' illusory guises all take shape in the sublime mind of the Tathāgata's complete enlightenment. They are like flowers in the sky that exist only in empty space."[48] Premier

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46 K. *ch'och'o*, C. *caocao* 草草; see *Shijing* 詩經, Xiaoya, pt. 2, bk. 5, ode 6, James Legge, The *Chinese Classics*, vol. 4: The *Shih King*, p. 348.

47 *DSQXL*, p. 575c21-23; Hakeda, *Awakening of Faith*, p. 28.

48 *YJJ*, p. 914a10-11. "Flowers in the sky" seems to be something akin to an ocular migraine and is a common metaphor for delusion (i.e., seeing things that are not there). The first sentence of this passage is also quoted in the introduction to Chinul's *Secrets on Cultivating the Mind*.

Pei 裴相國 said, "Anything that has blood and breath must have awareness. Whatever has awareness must perforce have the same essence. This is what we refer to as being authentic, pure, bright, and sublime, empty, penetrating, numinous, and pervasive. Supreme, it alone is worthy of veneration.... If we turn our backs on it, we are ordinary persons. If we harmonize with it, we are sages."[49] Sŏn Master Yun'gai [Shou]zhi 雲蓋[守]智 always used to tell his disciples, "If only you would stop deceiving your minds, your minds would naturally be numinous and sacred."[50]

> 圓覺經云、「一切衆生種種幻化、皆生如來圓覺妙心、猶如空花從空而有。」裴相國云、「血氣之屬、必有知。凡有知者、必同體。所謂眞淨明妙、虛徹靈通、卓然而獨尊者也。背之則凡、順之則聖。」雲盖智禪師、常謂門人曰、「但莫瞞心、心自靈聖。」

These [quotations] are the subtlest teachings preserved among the words and phrases of all the sūtras, śāstras, and spiritual advisors of this world. It is only because people in our time cheat themselves and deceive themselves that, though they use [this mind] every day, they have no faith in themselves and will not cultivate themselves. Even though a few have faith in this, they do not engage in critical investigation. Following their passions, they end up turning their backs [on this mind] and cannot avoid succumbing to [the extreme views of] annihilationism and eternalism; obstinately, they grasp at

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49 Pei Xiu 裴休 (797-870) was the premier to the Tang emperor Xuanzong 宣宗 (r. 846-859), disciple of the Chan masters Zongmi and Huangbo Xiyun 黄檗希運 (d. 850), and powerful supporter of Buddhism within the court bureaucracy during and after the Huichang 會昌 persecution of 842-845. The quotation is from his prefaces to Zongmi's commentaries to the *Complete Enlightenment Sūtra*; see *Dafangguang Yuanjue jing da shu xu*, *ZZ* 243a:9.323a; and cf. *Dafangguang Yuanjue xiuduoluo liaoyijing lue shu*, *T* 1795:39.523b10-19.

50 Yun'gai Shouzhi 雲蓋守智 (1025-1115), a disciple of Huanglong Huinan 黄龍慧南 (1002-1069), eponymous founder of the Huanglong collateral lineage of the Linji school of Chan. The quotation is taken from Juefan Huihong's 覺範慧洪 (1071-1128) *Forest Records*; see *Shimen Hong Juefan linjian lu*, *XZJ* 1594:148.611a11-12.

their own personal views. How can we talk about the path with them?

此等、是諸經論、及天下善知識、所留言句中微旨也。但時人、自欺自瞞、日用而不自信自修耳。設或、有信之者、不加決擇、隨情向背、未免斷常、而堅執己見、豈可與之語道也。

[5]

Question: In the sūtras are expounded hundreds of thousands of samādhis and immeasurable sublime approaches [to dharma]; they cast a net or spread a web that wraps heaven and blankets the earth. All bodhisattvas rely on these teachings and practice them respectfully until they arrive at the stage of eradication [of the afflictions] and realization [of enlightenment]. At that point, they have then achieved the three stages of worthiness, the ten *bhūmis*, and the two enlightenments—impartial and sublime.[51] Now, if we were simply to rely on the two approaches of alertness and calmness to counteract torpor and agitation and eventually hope thereby to reach the ultimate stage [of buddhahood], it is as if we were mistaking one tiny bubble for the infinitely vast ocean. Isn't this deluded?

問曰。修多羅中、演說百千三昧、無量妙門、布網張羅、該天括地。諸菩薩、依教奉行、至於斷證階位、則遂有三賢十地等妙二覺。今但依惺惺寂寂二門、對治昏沈緣慮、終期究竟位者、如認一微漚、以爲窮盡瀛渤、不其惑乎。

Chinul: Cultivators nowadays belong to the Buddha's spiritual family. They rely upon the direct-pointing (*chikchi* 直指) approach of the Sudden school, and, having developed firm faith and understanding, they

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51 These categories refer to the major stages of the bodhisattva path (mārga) according to the Hwaŏm system. The three stages of worthiness refer to the three initial levels of the path following the preliminary level of the ten faiths: viz., the ten abidings, ten practices, and ten dedications. Next are the ten *bhūmis*, followed by the two stages of enlightenment: impartial and sublime.

straightaway comprehend that their own minds are perpetually calm and ever alert. Since they initiate their cultivation on such a foundation, even though they cultivate the manifold practices [of the bodhisattva], they only regard no-thought (*munyŏm* 無念) as their core and nonconstruction (*mujak* 無作, *akṛtaka*) as their basis. Because of this no-thought and nonconstruction, their practice is free from any temporal (*sigŏp* 時劫) or soteriological (*chiwi* 地位) sequences and also devoid of any sign of discrimination between dharmas and their aspects (*dharmārtha*). Since their cultivation is complete, approaches to dharma as numerous as dust motes and the meritorious qualities developed on all the *bhūmis* are also complete in the essence of their sublime minds, which is accordingly the same as a wish-fulfilling gem (*cintāmaṇi*).

答。今時修心人、具佛種性、依頓宗直指之門、發決定信解者、直了自心常寂、直然惺惺。依此而起修故、雖具修萬行、唯以無念爲宗、無作爲本也。以無念無作故、無有時劫地位漸次之行、亦無法義差別之相。以具修故、塵數法門、諸地功德、妙心體具、如如意珠。

At this point, the aspects of alertness and calmness may be explained either in direct reference to the ineffable essence of mind or in relation to their earnest application in practice. Consequently, [relative] cultivation and [absolute] nature are both fully consummated, and principle and practice are mutually pervasive.[52] On the roads and byways of practice, there are none

52 "Principle and practice": Chinul is referring to the two general approaches for entering the path as attributed to Bodhidharma 菩提達磨—access of principle (*iip* 理入) and access of practice (*haengnip* 行入). Access of principle involves the radical disentanglement from all discrimination through firm faith in the nondual nature of the mind. Entering via practices involves four types of cultivation that develop skillful qualities and remove unskillful faults. See the *Luebian dacheng rudao sixing*, *CDL* 30, p. 458b21-27; and *Kŭmgang sammae kyŏng* (C. *Jin'gang sanmei jing*, S. **Vajrasamādhisūtra*), *T* 273:9.369c7-15, trans. Robert E. Buswell, Jr., *The Formation of Ch'an Ideology in China and Korea: The Vajrasamādhi–Sūtra, A Buddhist Apocryphon*, pp. 215-216. For the relationship between the *Vajrasamādhisūtra* and the Bodhidharma text, see Buswell, *Ch'an Ideology*, pp. 126-137.

that are more important than these [viz., alertness and calmness]. The only thing you need is proficient cultivation of the mind, which brings liberation from the malady of birth and death. Why allow disputations over words and meanings and thus strengthen the obstruction of views? If you now skillfully recover the ineffable essence of mind, you will be in mutual concordance with the wisdom of the buddhas; so why talk about a gradual progression through the three stages of worthiness and the ten stages of sanctity?[53]

此中惺惺寂寂之義、或直約離念心體、或約用功門說之。故修性俱圓、理行兼暢、修行徑路、莫斯爲最。但得意修心、脫生死病爲要、何容名義諍論而興見障乎。而今若善得離念心體、卽與佛智相契、何論三賢十聖漸次法門。

The Yuanjue [jing daochang] xiuzheng yi 圓覺經道場修證儀 (*Rites for the Cultivation and Realization of the Complete Enlightenment Sūtra Bodhimaṇḍa*) says, "The sudden approach has no fixed position. Purity of mind is itself called truth."[54] The *Awakening of Faith* says, "'Enlightenment' means the mind-essence that is separate from thought. This characteristic of ineffability is identical to the realm of empty space: there is no place it does not pervade, and it is one with the *dharmadhātu*. It is the integrative dharmakāya of the tathāgatas."[55] Elsewhere, it states, "If there are sentient beings who are able to contemplate no-thought, this is because they are trending toward the wisdom of the buddhas."[56] The Fourth Patriarch [Daoxin 道信 (580-651)]

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53 The "ten stages of sanctity" is another Hwaŏm soteriological category, which corresponds to the ten *bhūmis*; it is contrasted with the three stages of worthiness *supra*, which refer to the three major soteriological stages preceding the *bhūmis*.

54 The *Yuanjue jing daochang xiuzheng yi* is Zongmi's eighteen-roll work on Buddhist ritual activities; for the passage, see *XZJ* 1449:128.748b9. For a synopsis of the text, see Kamata Shigeo, *Shūmitsu kyōgaku*, pp. 499-521.

55 *DSQXL*, p. 576b11-13; Hakeda, *Awakening of Faith*, p. 37.

56 *DSQXL*, p. 576b26-27; Haeda, *Awakening of Faith*, p. 39.

said to Sŏn Master [Fa]Rong [法]融禪師, "Now, hundreds and thousands of samādhis and incalculable sublime approaches [to dharma] are all within your own mind."[57] Therefore, you should know that if you do not comprehend that your own mind is replete in all dharmas and, furthermore, if you do not understand that the thousands of different ways of explaining the sacred teachings are adaptations made according to people's faculties and that none of them fails to point the way to return to the *dharmadhātu* of your own mind, then you will to the contrary just end up grasping at discrepancies in the meaning of the words [in the scriptures]. Furthermore, if you become fainthearted and still expect to pass through all the stages of practice [on the bodhisattva path] over three *asaṃkhyeya[kalpas]*, then you are not someone who is proficiently cultivating the mind from the standpoint of the Nature school. If you have this malady, please cure it from here on out.

圓覺修證儀云、「頓門無定位、心淨卽名眞。」起信論云。「所言覺義者、謂心體離念。離念相者、等虛空界、無所不遍、法界一相、卽是如來平等法身。」又云、「若有衆生、能觀無念者、卽爲向佛智故。」四祖謂融禪師曰、「夫百千三昧、無量妙門、盡在汝心。」故知。若不了自心、圓該諸法、又不知聖敎千途異說、隨順機宜、無不指歸自心法界、而返執文字差別義門、又自生怯弱、望滿於三祇行位者、非性宗得意修心者也。如有此病、請從今改。

Recently at an acquaintance's place I obtained a copy of the *Wuwei xiuzheng tu* 五位修證圖 (*Chart of Cultivation and Realization in Five Levels*). It was designed by the śramaṇa Yongnian 永年, lecturer at Dazhongsi 大中寺 in Jianzhou 建州, and revised by Tanhui 曇慧, the Great Master Mingyi 明義大師, of Xiangfusi 祥符寺 in Hangzhou 杭州, who transmitted the Hwaŏm

57 The fourth patriarch, Daoxin 道信 (580-651), gave transmission to Niutou Fajung 牛頭法融 (594-657), founder of an important early Chan tradition, the Oxhead (Niutou) school 牛頭宗. The exact quotation is untraced, but material similar to this quotation may be found at *CDL* 4, p. 227a17-29.

華嚴 teachings.[58] Its preface said:

> Now, supreme bodhi transcends temporality [lit. is outside three infinite kalpas]: once the practice of the five levels and the six pāramitās is complete, it can then be realized. Now, I have arranged [this chart] according to the two tracks, sudden and gradual. From the standpoint of the complete and sudden approach, sons of good family and others in the realm of sentient beings belong to the Buddha's spiritual family. If in one thought they turn their backs on the dust [of sensory objects] and conform with enlightenment, then, without having to pass through [three] *asaṃkhyeya[kalpas]*, they will directly reach the sphere of awakening. We call this "to see the nature and attain buddhahood in a sudden leap." As far as the gradual sequence of the three vehicles is concerned, one must

58 The *Wuwei xiuzheng tu* 五位修證圖 is an unknown work that does not appear in any of the traditional Buddhist bibliographical catalogs. The "five levels" (*owi* 五位) in the title refers to the major divisions of the bodhisattva path according to the Hwaŏm school: ten abidings, ten practices, ten dedications, the ten *bhūmis*, and an eleventh *bhūmi* (which corresponds to the stage of impartial enlightenment); the ten faiths is considered to be a preliminary stage of the path that precedes the ten abidings and the buddhahood of sublime enlightenment is the consummation of the path, following the eleventh *bhūmi*; see *Lueshi xin Huayan jing xiuxing cidi jueyi lun heji*, *T* 1741:36.1049a24-25. The six pāramitās refer to the perfections of giving, morality, patience, effort, concentration, and wisdom. Neither of the *Chart*'s two reputed authors, Yongnian 永年 or Tanhui 曇慧, appears either in *SSYN* or in the *Gaoseng zhuans*. Their respective monasteries are, however, well known. Dazhongsi 大中寺 was on Zhongshan 鍾山, Fuzhoufu 福州府, Houguanxian 侯官縣, in Fujian Province, across the Min River 閩江 from the present-day city of Fuzhou. It was built during the Liang dynasty, was known as Hongyesi 鴻業寺 during the Sui, and received its present name in 850 during the Tang dynasty (*Daqing Jiaqing chongxiu yitongzhi* 大清嘉慶重修一統志, roll 426, Fuzhoufu 2.7). Fuzhoufu 福州府 was known as Jianzhou 建州 only between 618 and 623, when its name changed to Quanzhou 泉州; since this is the only time during which it was so named, our text may date from this period. (See *Daqing Jiaqing yitong zhi*, roll 425, Fuzhoufu 1.1 ff.) There is no record of a Xiangfusi 祥符寺 in Hangzhou 杭州 proper, but two different monasteries with this name were in the vicinity. The first Xiangfusi was on Jin'aoshan 金鰲山, Taizhou fu 台州府, Linhaixian 臨海縣, in Zhejiang Province (*Daqing Jiaqing yitong zhi*, roll 297, Taizhoufu 1.26). The second was in Zhejiang in Quzhoufu 衢州府 (*Daqing Jiaqing yitong zhi*, roll 301, Quzhoufu 1.18). For a brief account of Hangzhou, see *Daqing Jiaqing yitong zhi*, roll 283, Hangzhou 1.1-2.

pass through the five levels involving sanctity for three *asaṃkhyeya[kalpas]* before finally attaining right enlightenment.

近於故人處、得五位修證圖。乃建州大中寺講學沙門永年排定、杭州祥符寺傳華嚴敎明義大師曇慧重詳定。其序云。「夫無上菩提、在三無數劫外、五位修行、六度圓滿、方能證得。今列頓漸兩途。若圓頓門、從衆生界、善男子等、具佛種性、一念背塵合覺、不歷僧祇、直至悟界、謂之頓超見性成佛。若三乘漸次、五位聖賢、須歷三祇、方成正覺。」

Thus was their clear assessment. The sudden and gradual forms of practice were also arranged in the chart without any overlaps. This was because the sharpness and dullness of the faculties of sentient beings are each distinct: some belong to the two-vehicle spiritual family, others to the bodhisattva spiritual family, and still others to the buddhas' spiritual family. In the Kyo schools as well, there is a doctrine that sentient beings who thus belong to the buddhas' spiritual family can suddenly awaken to the buddha-vehicle in which realization and cultivation are simultaneous while still living in this land of birth and death. So how is it that the Southern school [of Sŏn] alone involves a sudden approach? Although students of Kyo and Sŏn might come in contact with this sublime doctrine, they exaggerate the profundity of the sphere of sanctity and inevitably become fainthearted. They are not yet able to generate profound insight into the fact that 'the nature of their own minds, which they use every day in seeing, hearing, sensing, and knowing, is the unequaled, great liberation.' Consequently, they develop all kinds of doubts and confusion.

如是辨明、至於圖中、排定頓漸行相、亦不相雜糅。所以然者、以其衆生根機、或有二乘種性、或菩薩種性、或佛種性、利鈍各別故也。敎中、亦有如是具佛種性衆生、於生死地面上、頓悟佛乘、齊證齊修之旨、何獨南宗有頓門耶? 但學敎學禪之者、雖遇妙旨、高推聖境、自生怯弱、未能深觀<自心日用見聞覺知之性、是無等等大解脫> 故、生多般疑惑耳。

Later, I will present more evidence that will make it perfectly clear that, even though seeing the nature in a sudden leap does not involve the sequential stages of practice described in the three vehicles, it is nevertheless not incompatible with an approach that consummates cultivation after an awakening experience. [This sequence, in which] awakening is the root and cultivation the branches, is not separate from the perfect, bright, enlightened nature's alert and calm aspects. The hope is that this will encourage people who are cultivating the mind to abandon the provisional and move toward the real, not waste their efforts, and, together with all others, quickly realize supreme bodhi.

此後、更引誠證、具明頓超見性者、雖不藉三乘漸次行位、亦不礙悟後圓修行門、如是悟修本末、不離圓明覺性惺寂之義。願令修心人、遷權就實、不枉用功、自他速證無上菩提。

As the *Pŏpchip pyŏrhaengnok* 法集別行錄 (*Dharma Collection and Special Practice Record*) says:

From the initial activation of the *bodhicitta* up through the attainment of buddhahood, there is only calmness and only awareness, immutable and uninterrupted. It is only according to the respective stage [along the bodhisattva path] that their designations and attributes are slightly different. At the moment of awakening they are called principle and wisdom. (Principle is calmness; wisdom is awareness.) When one first arouses the *bodhicitta* and begins to cultivate, they are called *śamatha-vipaśyanā*. (*Śamatha* brings external conditioning to rest and hence conforms with calmness; *vipaśyanā* illuminates nature and characteristics and hence corresponds to awareness.) When the practice continues naturally in all situations, they are called samādhi and prajñā. (Because it fuses the mind in concentration through its efficacy in stopping all conditioning, samādhi is calm and immutable. Because it generates wisdom through its efficacy of illuminating insight, prajñā is aware

and undiscriminative.) When the afflictions have been completely extinguished, meritorious practices completely fulfilled, and buddhahood attained, they are called bodhi and nirvāṇa. (Bodhi is a Sanskrit word meaning enlightenment; it is awareness. Nirvāṇa is a Sanskrit word meaning calm-extinction; it is calmness.) Hence, you should know that from the time of the first arousal of the *bodhicitta* until the ultimate [achievement of buddhahood], there is only calmness and only awareness. (Here, when we refer to “only calmness and only awareness,” this means alertness and calmness.)[59]

且如法集別行錄云。「始自發心、乃至成佛、唯寂唯知。不變不斷、但隨地位、名義稍殊。謂約了悟時、名爲理智。<理卽是寂、智卽是知。> 約發心修時、名爲止觀。<止息塵緣、契於寂也。觀照性相 冥於知也。> 約任運成行、名爲定慧。<因止緣功、而融心定。定者、寂然不變。因觀照功、而發慧。慧者、知無分別。> 約煩惱都盡、功行圓滿、成佛之時、名爲菩提涅槃。<菩提梵語、此云覺、卽是知也。涅槃梵語、此云、寂滅、卽是寂也。> 當知。始自發心、乃至畢竟、唯寂唯知。<今言唯寂唯知、是惺惺寂寂也。>」

[59] Only the first two sentences of this passage from Zongmi’s *Pŏpchip pyŏrhaengnok* 法集別行錄 (C. *Faji biexing lu*) are excerpted in Chinul’s *Pŏpchip pyŏrhaengnok chŏryo pyŏngip sagi*); the remainder of this passage is only cited here in *Encouragement to Practice*. For this passage, see *Pŏpchip pyŏrhaeng nok chŏryo pyŏngip sagi*, *HPC* 4:744c9-10, translated in *KAZ*, p. 276, *Excerpts from the Dharma Collection and Special Practice Record*, part II, The Degree of Development in Each School (“Why Numinous Awareness is Discussed” section). The full passage also appears in Zongmi’s related work *Zhonghua chuanxindi chanmen shizi chengxi tu* 中華傳心地禪門師資承襲 (*Portrayal of the Successorship in the Chinese Chan School That Transmits the Mind-Ground*); see *CXT*, pp. 873b18-874a6. According to the exegesis of this passage by Chinul’s commentator Yŏndam Yuil 蓮潭有一 (1720-1799), the first level (“at the moment of awakening”) refers to the initial stage of the ten faiths, the preliminary stage before entering the path proper. The second level (“when one first activates the *bodhicitta* and begins to cultivate”) refers to the three stages of worthiness: the ten abidings, ten practices, and ten transferences. The third level (“when the practice continues naturally in all situations”) refers to the ten *bhūmis*. Finally, the fourth level (“when the afflictions have been completely extinguished, meritorious practices completely fulfilled, and buddhahood attained”) refers to the fruition of the path. See Yŏndam Yuil’s *Pŏpchip pyŏrhaengnok chŏryo kwamok pyŏngip sagi* 法集別行錄節要科目並入私記 (*CYKM*, fol. 6a5-6).

According to the purport of this *Record*, even though ordinary persons nowadays are able to turn around the light [emanating from their minds] and trace back its radiance, even though they are skilled in the use of expedients to control equally torpor and distraction, and even though their mental states of alertness and calmness include cause and incorporate effect [i. e., they are both the method and goal of practice] and are immutable and uninterrupted—nevertheless, there are still differences between [those persons'] immaturity and maturity and their clarity and benightedness, depending on their respective effort.

據此錄之旨、則雖今時凡夫、能廻光返照、善知方便、均調昏散、惺惺寂寂之心、該因徹果、不變不斷、但生熟明昧、隨功異耳。

In the consummate insight into the true and eternal qualities of one's own mind, if activity and stillness are interfused and one realizes the *dharmadhātu*, then we know that the meritorious qualities of all the *bhūmis*, approaches to dharma as numerous as dust motes, and the nine and ten time periods[60] are not separate from the present moment of thought. As the nature of the mind is numinous, sublime, and autonomous, it contains myriad types of dharmas. The myriads of dharmas have never been separate from the self-nature; whether they are activated or not, nature and characteristics, essence and function, and adaptability (*suyŏn* 隨緣) and immutability (*pulbyŏn* 不變) operate simultaneously and without impediment. From the beginning, this mind may be free from [such dichotomies as] past or present, ordinary or holy, wholesome or unwholesome, attachment or rejection; nevertheless, this

60 According to the explanation of the Hwaŏm exegete Fazang 法藏 (643-712), the nine time-periods (*kuse* 九世) are the past, present, and future of each of the periods of past, present, and future. The ten time-periods (*sipse* 十世) are the nine time-periods plus a tenth period in which the aspects of universality and particularity regarding temporality are interfused into an eternal moment of time. See *Huayan yisheng jiaoyi fenqi zhang* (a.k.a. *Huayan wujiao zhang*) 4, *T* 1866:45.506c19-22

does not preclude gradual improvements in the efficacy [of practice]. As one passes through all the stages and levels [of the bodhisattva path], compassion and wisdom are gradually consummated, thus perfecting sentient beings; nevertheless, from beginning to end [that mind] does not move from one time, one thought, one dharma, or one practice.

> 若圓照自心眞常性德、動靜雙融、證會法界、則便知諸地功德、塵數法門、九世十世、不離於當念。以心性靈妙自在、含容萬種法、萬法未嘗離自性、如轉如不轉、性相體用、隨緣不變、同時無碍。初無今古凡聖善惡取捨之心、而不妨功用漸增、歷諸地位、悲智漸圓、成就衆生、而始終不移一時一念一法一行也。

As the *Exposition of the Avataṃsakasūtra* says:

> From the seed of discrimination, the fundamental ignorance of one's own mind, one thence produces the Buddha of Immovable Wisdom.[61] The essence and function of the *dharmadhātu* become gates to faith, effort (*vyāyāma*), awakening, and access. Through faith and the access to the levels [of the bodhisattva path], one continues on in one's cultivation and progresses through [the five levels, *owi* 五位, viz.,] the ten abidings, ten practices, ten dedications, ten *bhūmis*, and the eleventh *bhūmi*; [and yet at all these stages] one is never separate from this fundamental Buddha of Immovable Wisdom. Though not separate from one time, one thought, one dharma, or one practice, there nevertheless exist immeasurable, boundless, and inexpressible approaches to dharma as numerous as all the dust motes in the *dharmadhātu* or in empty space. And why is this?

[61] The Buddha of Immovable Wisdom (Pudongji Pul 不動智佛) is one of the ten tathāgatas discussed in the "Rulai minghao pin" 如來名號品 of the *Avataṃsakasūtra*; he resides in the East, in a world named Golden Colored, and his chief bodhisattva is Mañjuśrī; see *HYJ* 12, 58a-c; *HYJb*, p. 418b19; *XHYJL* 4, p. 745a27. See the discussion of these ten tathāgatas and their ten lands in the *Complete and Sudden Attainment of Buddhahood*, exchange no. 1, and in the relevant annotation there.

It is because faith, effort, awakening, and access all derive from the *dharmadhātu* and the fundamental Immovable Wisdom.[62]

Elsewhere, it says: "This is not the same as the provisional teachings of the three vehicles, [which are propounded] for the sake of sentient beings of inferior understanding—[viz., teachings that] corroborate the temporal nature of this world and explain that the fruition of buddhahood is achieved after three *asaṃkhyeya[kalpas]*."[63]

華嚴論云。「以自心根本無明分別之種、便成不動智佛、以法界體用、以爲信進悟入之門。從信及入位進修、乃至經十住十行十廻向十地十一地、摠不離本不動智佛。不離一時一念一法一行上、而有無量無邊不可說不可說法界虛空界微塵數法門。何以故、爲從法界及根本不動智上、爲信進悟入故。」又云。「不同三乘權敎、約劣解衆生、存世間三世之性、說佛果在三僧祇之外。」

According to the purport of this *Exposition*, for one who possesses consummate faith in the complete school, it is through the seed of discrimination, the fundamental ignorance of one's own mind, that one thence produces the Buddha of Immovable Wisdom. From [the preliminary stage of] faith up through the ultimate stage [of buddhahood], there are no signs of change or mutability, formation or dissolution. Hence, it can be said that the mind-nature is originally autonomous: although it seems to adapt in accord with conditions, it is actually eternally immutable.

據此論之旨、圓宗圓信之者、以自心根本無明分別之種、便成不動智佛、從信乃至究竟位、無有轉變成壞之相。可謂心性、本來自在、隨緣似轉、而常無變易者也。

62 See *XHYJL* 17, p. 833a11-17, and *Hwaŏm non chŏryo* 2, p. 294 (*HPC* 4.831b18-c1).

63 See *XHYJL* 17, p. 833a9-10, and *Hwaŏm non chŏryo* 2, p. 294 (*HPC* 4.831b16-18).

Although nowadays, those who are only versed in verbal explanations may have wide-ranging discussions about the unimpeded conditioned origination of the *dharmadhātu* (*pŏpkye muae yŏn'gi* 法界無碍緣起), from the very beginning, they have never looked back on the qualities and functions of their own minds. Since they have never observed that the nature and characteristics of the *dharmadhātu* are the essence and functions of their own minds, when will they open up the sensory objects in their minds and expose the rolls of sūtras that are as numerous as the trichiliocosm?[64] Does it not say in the *[Avataṃsaka]sūtra*: "Know that all dharmas are the own-nature of the mind. The perfection of the wisdom-body does not come from any other awakening."[65] Does it not also say:

The dharmas explained using words and terms,
Are the false discriminations of petty wisdom.
For this reason, one generates hindrances,
And does not comprehend one's own mind.
But if a person cannot comprehend one's own mind,
How can one know the right path?
For that reason, one's deviant wisdom,
Increases all types of unwholesome actions.[66]

近來唯攻言說者、雖廣談法界無碍緣起、初不返觀自心之德用。旣不觀法界性相、是自心之體用、何時、開自心情塵、出大千經卷。經不云乎。「知一切法、卽心自性、成就慧身、不由他悟。」又不云乎。「言辭所說法、小智妄分別。是故生

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64 An allusion to a simile in the "Manifestation of the Tathāgata" chapter (Rulai chuxian pin 如來出現品) of the *Avataṃsakasūtra*: "Rolls of sūtras as numerous as the world systems of the trichiliocosm are present inside a single dust mote." Here one dust mote is a metaphor for the mind of the individual sentient being; all the myriads of *sūtras* refer to the innumerable meritorious qualities that are innate in the enlightened Buddha-mind. See *HYJ* 51, p. 272c7-22, and Li Tongxuan's commentary at *XHYJL* 32, p. 941b.

65 *Avataṃsakasūtra*, "Brahmacarya" chapter (*Fanxing pin* 梵行品), *HYJ* 17, p. 89a2-3; cf. *HYJ* b, p. 449c14-15.

障碍、不了於自心。不能了自心、云何知正道。彼由顚倒慧、增長一切惡。」

I humbly hope that you gentlemen who are cultivating truth will heed these earnest words. First, you must have deep faith that your own mind is the fundamental source of all the buddhas and that this can be discovered through the power of contemplative insight into samādhi and prajñā. You cannot simply sit up straight, harboring dull stupidity and pretending to be free of discrimination, and presume that that is the great path. The so-called "bound suchness" [viz., suchness when it is inherent within the mind of the sentient being] involves both torpor and agitation; but in the suchness that is free from bondage [viz., the suchness inherent in the wisdom of the buddhas], samādhi and prajñā are then clarified, universality and particularity are properly ordered, and from beginning to end there is nothing disproportionate.

伏望、修眞高士、依如上懇苦之言、先須深信、自心是諸佛本源、以觀照定慧之力、發出之、不可端居抱愚、効無分別、而爲大道。所謂在纏眞如、昏散皆具、出纏眞如、定慧方明、摠別條然、前後無濫故也。

You also cannot claim that "counteracting impurities in the present leads to purity in the future." By not contemplating the original sublimity [of the mind], you just make yourself frustrated and discouraged and end up wasting a lot of energy cultivating gradual practices. The *Weixin jue* 唯心訣 (*Secrets on Mind-Only*) says:

Some yield their position and shift responsibility [for their salvation] over to the greatest sages. Others accumulate merit in the hope that it will be fully amassed within three *asaṃkhyeya[kalpas]*. Unaware that the

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66 *Avataṃsakasūtra*, "Brahmacarya" chapter (*Fanxing pin* 梵行品), *HYJ* 16, p. 82a24-27; cf. *HYJ* b, p. 442c.

essence is apparent in its entirety right before them now, they continue to pine for sublime awakening; how will they ever recognize that they have been fully endowed with it since time immemorial? But just as before, they still wait for their merit to be perfected, not accessing what is perfect and eternal, and finally end up continuing to revolve [through rebirths in saṃsāra]. This is all because they remain benighted regarding the meritorious qualities [inherent in] the nature, are unable to discern the true source, abandon enlightenment and follow the dust [sensory phenomena], and discard the root and chase the branches.[67]

This is exactly what I mean.

亦不可謂「現今治其染、當來得其淨。」不觀本妙、自生艱阻、而營修漸行。唯心訣云、「或讓位、高推於極聖、或積德、望滿於三祇、不知全體現前、猶希妙悟、豈覺從來具足。仍待功成、不入圓常、終成輪轉、祇爲昧於性德、罔辯眞宗、捨覺徇塵、棄本就末。」此之是也。

For this reason, those cultivating the mind should not let themselves be either self-demeaning or haughty. If you are haughty, you lapse into

67 *Weixin jue*, *T* 2018:48.995b27-c2. "Some yield their position . . . to the greatest sages": this is the defect in the understanding of ordinary deluded persons who refuse to take charge of their own practice and instead shift responsibility over to an omnipotent being or savior, as in the Amitābha worship of the Pure Land school. Such people ignore that they are innately endowed with the enlightened nature of buddhahood and need only discover it within themselves to achieve liberation; no one's help is needed. "Others accumulate merit": this is the defect in the understanding of Hīnayānists and of bodhisattvas following the preliminary teachings of Mahāyāna. They assume that enlightenment comes at the conclusion of three infinite eons of practice, during which time various qualities are gradually developed and unwholesome afflictions and proclivities of habit are gradually corrected. In fact, Chinul advocates that enlightenment can be won immediately just by seeing the nature, and in that enlightened nature there is nothing that is created through gradual development. "Unaware that the essence is apparent in its entirety right before them now, they continue to pine for sublime awakening": this is the defect of assuming that awakening can be achieved only through cultivation; such people presume they must finish their practice in order to catalyze an awakening. Cf. Kim T'an-hŏ, *Pojo pŏbŏ*, fol. 22a.

[a state where] the mind does not guard its self-nature and can appear as either ordinary or holy; each *kṣaṇa* [moment] it is engaged in fabrication, and ultimately its functioning ends up becomes unsteady and uncertain [lit., floating and sinking]. For this reason, throughout the three watches of both day and night, you must energetically build up your training so that you are ever alert and undeluded, calm and bright, and never contravene the approach of cultivation. If you are self-demeaning, you neglect the mind's numinous acumen in response to things—the quality that is constantly right before your eyes, adapting itself to conditions throughout the day, but forever immutable. For this reason, transform ignorance and craving into the true fountainhead of liberation; transmute greed and anger into the great functions that manifest bodhi. To be autonomous amid both adverse and favorable circumstances and to remain unentangled by either bondage or liberation is to be in harmony with the approach of the nature. These two approaches of cultivation and the nature are like the two wings of a bird: neither one can be missing.

是故、修心之人、不自屈不自恃。恃則、墮於此心、不守自性、能凡能聖、刹那造作、還復漂沈之用。是以、晝三夜三、懃懃蘊習、惺惺無妄、寂寂明亮、不違修門。屈則、失於此心、靈通應物、常在目前、終日隨緣、而終日不變之德。是以、將癡愛、成解脫眞源、運貪嗔、現菩提大用、逆順自在、縛脫無拘、順於性門也。此修性二門、如鳥兩翼、闕一不可。

An ancient worthy said:

Right when the mind is in action,
Is the moment when no-mind acts,
Crooked talk about names and characteristics is tedious,
Straight talk reaches it without complications.
Right when no-mind is in action,
It is that constant function that right then does not act.
The experience of no-mind that I speak of now,

Is no different from the existent mind.[68]

If we are able, as this [verse suggests], to progress proficiently in our cultivation, then even though we are sentient beings in the degenerate age [of the dharma], why need we worry about falling into the pit of annihilationism or eternalism? Heretofore, I have mentioned that approaches to dharma as numerous as dust motes and the meritorious qualities of all the stages [of the path] are fully contained in the essence of the sublime mind, just as if it were a wish-fulfilling gem (*cintāmaṇi*). How can this be a deception? "Sublime mind" here means the mind that is both alert and calm.

先德云。「恰恰用心時、恰恰無心用。曲談名相營、直說無煩重。無心恰恰用、常用恰恰無、今說無心處、不與有心殊。」若能於此、得意進修、則雖是末世衆生、何患乎落斷常之坑也。向來所謂塵數法門、諸地功德、妙心體具、如如意珠、豈誣也哉。言妙心者、是惺惺寂寂之心也。

[6]

Question: If those who cultivate the mind nowadays are learned and erudite and expound the dharma in order to ferry people across [to liberation], then this is detrimental to their introspection (*naejo* 內照). But if they neglect practices that bring benefit to others, how are they any different from those adepts who are biased toward calmness?

問。今時修心人、若博學多聞、說法度人、則損於內照、若無利他之行、則何異趣寂之徒耶?

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[68] A verse by Niutou Farong; see *CDL* 4, p. 227c6-8; cf. Chang, *Original Teachings*, p. 22. For K. *hŭphŭp* (C. *jiajia* 恰恰) see *PWYF* 4238 l. 1 and *Guangyun* 廣韻, p. 543.

Chinul: This must be considered case by case; you cannot generalize. If one is a person who awakens to the path through [hearing dharma-] words, understands the source by availing oneself of the teaching, and comes to be endowed with the discriminative dharma-eye, then, despite one's vast knowledge, one does not give rise to a single thought that endorses names or grasps at signs. Although benefitting others, one is able to eradicate views of self and others, hatred and desire. Compassion and wisdom are gradually consummated, and in a sublime manner one conforms with the ring's center [viz., the *dharmadhātu*].[69] One then truly may be called a person who practices in accordance with reality.

答。此各在當人、不可一向。若因言悟道、藉教明宗、具擇法眼者、雖多聞、而不起認名執相之念、雖利他、而能斷自他憎愛之見、悲智漸圓、妙契寰中、則誠當實行者也。

But if one is a person who gives rise to views in accordance with words, develops understanding through the texts, pursues doctrine and deludes the mind, does not distinguish the finger from the moon, and does not renounce the aspirations for fame and profit, and yet still wants to be a person who ferries across people by expounding the dharma—[such a person] is like a filthy slug that befouls itself and others. This, then, is the worldly dharma master of letters. How can this be described as someone who is intent on samādhi and prajñā and is not seeking name and fame?

若隨語生見、齊文作解、逐教迷心、指月不分、未忘名聞利養之心、而欲說法度人者、如穢蝸螺、自穢穢他。是乃世間文字法師、何名專精定慧、不求名聞者乎。

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69 "Ring's center" or "center of the circle" (*hwanjung* 環中): the locus classicus for this term is the *Zhuangzi*, Qiwu lun 齊物論 section (chap. 2): "They have not found … the pivot of the Dao. As soon as they find this pivot, they stand in the ring's center, where they can respond interminably [to changing views]" (彼是莫得… 道樞. 樞始得其環中, 以應無窮). *Hwanjung* is used metaphorically to allude to the sphere of absolute reality that transcends all relative discrimination and is commonly used to refer to the *dharmadhātu*; see *Zhao lun* 1, *T* 1858:45.157a16.

The *Exposition of the Avataṃsakasūtra* says, "If one is bound oneself, it is impossible to free others from their bonds."[70] Dharma Master Zhigong's 誌公 *Dasheng zan* 大乘讚 (*Stanzas in Praise of the Mahāyāna*) states:

There are so many ignorant people in this world,
Who want to search for the path while they are on the path.
They search for doctrines far and wide, in total confusion,
But are unable to save their own bodies.
They exclusively pursue others' writings and prolix explanations,
Proclaiming them to be the ultimate principle and the sublime good.
In vain they waste their entire life,
Submerged in birth and old age for an eternity of kalpas.
They cannot renounce the sullied craving that binds their minds,
And thus end up themselves disturbing their mind of pure wisdom.
The dense grove [*ch'ongnim* 叢林, S. *vindhyavana*; viz., the monastic grounds] in the *dharmadhātu* of suchness,
Becomes instead a field of brambles and weeds.
They only grasp yellow leaves, presuming they are gold,
Unaware that they pursue a treasure while casting away the gold.
With their mouths they recite sūtras and śāstras,
But in their minds they remain always withered and atrophied.
If one morning they realize that the original mind is void,
Their endowment with suchness will not be insignificant.[71]

Ānanda said, "I have been perpetually engaged in extensive learning but have yet to master the power of the path."[72] The clarity of the purport of the sages of old surpasses that of the sun and moon. How is it right that, chasing everywhere after all kinds of doctrines and not rescuing your own self, you remain submerged for an eternity of kalpas?

華嚴論云。「若自有縛、能解他縛、無有是處。」誌公法師大乘讚云。「世間幾許

[70] *XHYJL* 2, p. 733b7-8.

癡人、將道復欲求道。廣尋諸義紛紜、自救己身不了。專尋他文亂說、自稱至理妙好、徒勞一生虛過、永劫沈淪生老。濁愛纏心不捨、清淨智心自惱。眞如法界叢林、返作荊棘荒草。但執黃葉爲金、不悟棄金求寶。口內誦經誦論、心裏尋常枯燥。一朝覺本心空、具足眞如不少。」阿難曰、「一向多聞、未全道力。」先聖之旨、明踰日月、豈可廣尋諸義、不救己身、而永劫沈淪乎。

If, every now and then, you have time free from your contemplation practice, it does no harm to examine carefully the sacred teachings and the enlightenment stories of the worthy ones of old so that you can discern clearly the perverse and the proper and benefit both yourself and others. This is not a perpetual search outside, differentiating names and attributes: that is like entering the sea to count grains of sand—your time is spent to no purpose.

但時中觀行餘暇、不妨披詳聖教、及古德入道因緣、決擇邪正、利他利己而已、非爲一向外求、分別名相、如入海算沙、虛度光陰。

An ancient worthy said: "Bodhisattvas are fundamentally concerned with ferrying across others [to liberation]. For this reason, they must first cultivate samādhi and prajñā and live secluded in a tranquil place where their meditation and contemplation will be easily perfected. Contentment and *dhūta* [ascetic practices] are the agents that bring access to the holy path."[73] This is confirmation. Since we have vowed to ferry across others, we must first cultivate samādhi and prajñā. Once we have gained the power of the

[71] Baozhi 寶志 (418-514), commonly known as Zhigong 誌公, was an early thaumaturge who came to be especially revered within the Sŏn school. Many excerpts from his verses appear in Chinul's works. For this passage from the *Dasheng zan*, see *CDL* 29, pp. 449c23-450a1.

[72] The quotation comes from the apocryphal **Śūraṃgamasūtra*, *Shoulengyan jing* 1, *T* 945:19.106c17. Ānanda was the Śākyan prince and cousin of the Buddha Śākyamuni who became his attendant and was the reciter of his doctrinal teachings; hence, his "extensive learning."

[73] Quoting Yongming Yanshou, from his *Wanshan tonggui ji* 2, *T* 2017:48.974b22-24.

path, our compassion will surge like billowing clouds; our ocean of practices will be like towering waves. Into the far distant future we will rescue all suffering sentient beings, worship the three jewels, and continue the work of the family of the buddhas. How can we be compared to adepts who are biased toward calmness?

先德曰。「菩薩本爲度他、是以先修定慧。空閑靜處、禪觀易成、少欲頭陀、能入聖道。」 此其證也。旣發度他之願、先修定慧。有道力、則雲布慈門、波騰行海、窮未來際、救拔一切苦惱衆生、供養三寶、紹佛家業、豈同趣寂之徒也。

[7]

Question: Although present-day practitioners devote themselves to samādhi and prajñā, for most of them, their power of dharma remains weak. If they do not seek the Pure Land but tarry in this foul realm, they will meet with all manner of pain and hardship and there is the fear that they may backslide and be lost.

問。今時行者、雖專定慧、多分道力未充、若也不求淨土、留此穢方、逢諸苦難、恐成退失。

Chinul: This too depends on the person; you cannot generalize from a single example. Sentient beings of great aspiration[74] who rely on the

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[74] "Sentient beings of great aspiration (*taesim chungsaeng* 大心衆生), also called "ordinary persons of great aspiration" (*taesim pŏmbu* 大心凡夫) are defined by Li Tongxuan (*XHYJL*, p. 756c) as *pṛthagjanas* who "seek only the inscrutable vehicle of the tathāgatas" and are unsatisfied with the provisional teachings of the three vehicles. The term refers specifically to a person who has has the ability to achieve an initial understanding-awakening and to engage in the gradual cultivation that will eventually lead to the realization-awakening. Note also Chinul's comment in his *Pŏpchip pyŏrhaengnok chŏryo* (*HPC* 4.752c17-18, *KAZ*, p. 299) that "the approach of sudden awakening/gradual cultivation has been established specifically for ordinary persons of great aspiration."

supreme-vehicle approach to dharma have firm faith and understanding that the four great elements (*mahābhūta*) are like a bubble or a mirage, that the six sense-objects are like flowers in the sky, that their own minds are the buddha-mind, and that their own natures are the dharma-nature. Since time immemorial, they have themselves left behind the nature of the afflictions. Their alertness is instantly alert; their clarity[75] is instantly clear. Although people who cultivate while relying on this understanding may still have beginningless proclivities of habit (*vāsanā*), if they control them with the unabiding wisdom, they instead become the foundational wisdom and need neither be suppressed nor removed. Although they know how to use expedients and samādhi to expel the influences of torpor and distraction, since they recognize that conditioned thoughts and discrimination originate according to conditions from the true nature, while drawing on the purity of that nature, they remain free from any form of clinging or attachment. Although they are immersed in external conditioning and sensory objects that are both adverse and favorable, they comprehend that these are only the mind and that there is no self or others, no subject and object. Thus naturally in all situations, they feel no liking or disliking, no anger or joy. In this wise, those who avail themselves of the dharma to tame and subdue the proclivities, who accord with the ideal wisdom and increases its clarity, who adapt themselves to conditions in order to benefit sentient beings, and who tread the bodhisattva path—even though they dwell within the three realms [of existence, for them], there is no place that is not the Pure Land of the dharma-nature. Although months and years may pass, their essence never leaves the present moment. They avail themselves of great compassion and wisdom and, through the dharma, are able to adapt to conditions. Although such persons are not the same as those remarkable ancients who in a single leap transcended all the stages of the bodhisattva path and who came to be endowed with all the superpowers, still, because early on they planted the wholesome roots (*kuśalamūla*), their spiritual lineage is resolute and keen.

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75 K. *yŏngnyŏk*, C. *lili* 曆曆, *Jinshu* 晉書 11.6b 4, *BNB* 7, p. 5254b. See also *LJL*, p. 497b28.

They have deep faith that their own minds are originally self-reliant in employing both calmness and functioning, for their nature is immutable. Hence, despite all the hardships of this world, what danger is there that they will backslide?

答。此亦各在當人、不可一例取之。若是大心衆生、依此最上乘法門、決定信解四大如泡幻、六塵似空花、自心是佛心、自性是法性、從本已來、煩惱性自離、惺惺直然惺惺、歷歷直然歷歷。依此解而修者、雖有無始習氣、以無依住智治之、還是本智、不伏不斷。雖有方便三昧、離昏散之功、以知緣慮分別、是眞性中緣起故、任性淨而無取攝之相。雖涉外緣違順之境、爲了唯心、無自他能所故、愛憎嗔喜、任運不生。如是任法、調治習氣、使稱理智增明、隨緣利物、行菩薩道、雖處三界內、無非法性淨土、雖經歲月、體不移時。任大悲智、以法隨緣故。此人、雖不如上古過量人、一超登位、具足通力者、然以夙植善根、種性猛利、深信自心本來寂用自在、性無更改。故於諸世難、何有退失之患?

As it is said in the *Exposition of the Avataṃsakasūtra*, "Since ordinary persons of great aspiration can generate faith and gain access to realization, they are born into the family of the tathāgatas. Hence, it is not the case that the message [of the *Avataṃsakasūtra* is directed exclusively to] all the great bodhisattvas who have already been born into the buddhas' family."[76] Nowadays, those who cultivate the mind in this manner possess superior faculties.

華嚴論所謂、「大心凡夫、能生信證入故、生如來家。不言已生佛家、諸大菩薩者也。」今時、如此修心者、爲上根也。

There are some cultivators who hear of the pure, sublime qualities of their own minds and cultivate with faith and enthusiasm. However, as their

76 *XHYJL* 8, p. 770c16-18.

proclivities of habit are especially intense because of their beginningless obstinate grasping at the sense of self, they develop confounding obstructions (*āvaraṇa*) and are unable to abandon their passions. Now, through contemplation on voidness (*śūnyatā*), they should refute [their wrong views and recognize that] their own and others' bodies and minds, as well as the four great elements and the five aggregates (skandha), are conjured up through conditionality; they are a sham and unreal, like floating bubbles that are empty inside. How can these be the "self"? How can these be the "person"? Deep contemplation along these lines deftly cleanses the passion-charged dusts [viz., sensory objects]. Their minds then become constantly humble and reverent, and they stay far removed from conceit and pride. They subdue the manifest activity [S. *samudācāra*, of the afflictions] and, relying upon samādhi and prajñā, gradually access the bright and still nature.

或有行者、聞自心淨妙之德、信樂修習。然以無始堅執我相、習氣偏重、致諸惑障、未能忘情者、且以空觀、推破 <自他身心、四大五蔭、從緣幻出、虛假非實、猶如浮泡、其中空虛、以何爲我、以何爲人。> 如是深觀、巧洗情塵、心常謙敬、遠離憍慢、折伏現行、資於定慧、漸入明靜之性。

But if these people do not enhance their own power by cultivating the myriads of wholesome actions, I fear that they will end up stagnating. They straightaway must earnestly make offerings to the three jewels, read [lit., recite] through all the Mahāyāna [sūtras], practice the path and perform worship services, repent and make vows: from beginning to end, none [of these practices] should be neglected. Because their minds are impeccable as a result of their passionate reverence for the three jewels, they will acquire the Buddha's majestic protective power and be able to dissolve their karmic obstructions; their skillful faculties (*kuśalamūla*) will never degenerate. If in this manner they can employ self-power and other-power both internally and externally, determined to seek the supreme path, how then would this not be utterly splendid?

然此人、若無萬善、助開自力、恐成迂滯。直須勤供養三寶、讀通大乘、行道禮拜、懺悔發願、始終無癈。以愛敬三寶、淳厚心故、蒙佛威加、能消業障、善根不退。若能如是、自力他力、內外相資、志求無上之道、則豈不具美乎。

During this mutual development [of self-power and other-power] both externally and internally, there are two kinds of people, whose vows are each different. There are those whose vow of compassion is strong; in this world they feel no disillusionment (*nirveda*) toward birth and death. They benefit both themselves and others, intensify their compassion and wisdom, and seek great bodhi, so that in the places where they are reborn they will see the Buddha and hear his dharma. This is their vow. Although these people do not specifically seek the pure land, there also is no danger that they will backslide because of the hardships they meet. There are others who have a strong tendency to delight in what is pure and pleasurable and to feel disgust toward what is filthy and painful. The samādhi and prajñā that they cultivate, as well as all their skillful faculties—these they dedicate to their vow to seek rebirth in that other land [viz., the Pure Land], where they will see [Amitābha] Buddha, hear his dharma, and quickly achieve buddhahood themselves without backsliding, so that afterward they may return [to this world] to ferry across sentient beings [to liberation]. This is their vow. Although such persons may have the intention to devote themselves completely to inner reflection, their power of endurance (*kṣānti*) is not yet perfected; so if they tarry in this foul land and meet with all manner of suffering and hardship, I worry about there being a danger that they might backslide and be lost.

此內外相資中、有二種人、所願各異。或有悲願重者、於此世界、不厭生死、自利利他、增長悲智、求大菩提、所生之處、見佛聞法、以之爲願也。此人、不別求淨土、亦無逢難退失之患。或有淨穢苦樂、欣厭心重者、所修定慧、及諸善根廻向、願求生彼世界、見佛聞法、速成不退、却來度生、以之爲願也。此人意謂雖專內照、忍力未成、留此穢土、逢諸苦難、恐有退失之患。

The intention and vow of these two types of people to develop mutually [self-power and other-power] both internally and externally is thoroughly in accord with the sacred teachings, and both have their rationale. Of these [two types], those who seek rebirth in the Pure Land possess the efficacy of the samādhi and prajñā that is inherent in their luminous and still nature because they are in conformity with that Buddha's own state of internal realization. But if, in the hopes of meeting him [Amitābha], they merely recite his name, recollect his holy visage, and look forward to taking rebirth there, it is quite obvious which practice is superior and which is inferior.

此內外相資、二種人志願、深諧聖教、皆有道理。此中、求生淨土者、於明靜性中、有定慧之功、懸契彼佛內證境界故。望彼但稱名號、憶想尊容、希望往生者、優劣可知矣。

On his deathbed, the Great Master Zhizhe 智者 [Zhiyi 智顗] told his disciples: "Even when the image of a burning cart appears [at the moment of death], a person who, in one thought, corrects himself and repents can still take rebirth [in the Pure Land]. How much more so is this the case for one whose practice has been suffused with *śīla*, samādhi, and prajñā and who has acquired the power of the path: one's efforts will not have been in vain."[77] The *Jingming jing* 淨名經 (*Pure Name Sūtra*, viz., *Vimalakīrtinirdeśa*) says, "One who wants to purify the buddha-land should purify one's mind. The more one's mind is purified, the more the buddha-land is purified."[78]

77 From the biography of the preeminent Tiantai 天台 exegete Zhiyi 智顗 (538-597), written by his disciple Guanding 灌頂 (561-632; *SSYN* 3.14a); see *Sui Tiantai Zhizhe dashi biezhuan*, *T* 2050:50.196a27-29. For Zhiyi, see *Xu Gaoseng zhuan* 17, *T* 2060:50.564a18-568a14; *CDL* 27, p. 431c9-433a3; and Leon Hurvitz, "Chih-i (538-597): An Introduction to the Life and Ideas of a Chinese Buddhist Monk." For Guanding, see especially *Fahua jing zhuan ji* 3, *T* 2068:51.57b. Here "fire cart" is simply one of the many visions that can occur at the time of death as an indication of one's future direction—in this case down into the fiery hells.

78 *Weimojie suoshuo jing* (*Vimalakīrtinirdeśa*) 1, *T* 475:14.538c4-5.

The *Fabao ji tan jing* 法寶記壇經 (*Platform Sūtra*) says, "If the mind-ground is simply free from impurities, the Western Region[79] will be near at hand. But if the nature generates impure mental states, what buddha will ever come to welcome you?"[80] Sŏn Master [Yan]Shou said, "One who knows the mind will then be reborn in the mind-only Pure Land. One who is attached to the sense-spheres will only fall into the sphere of perceptual objects."[81] The purport of seeking rebirth in the Pure Land as explained above by the buddhas and patriarchs is that it is never separate from one's own mind. Isn't it clear: apart from the source of one's own mind, where else would one be able to gain access?

智者大師、臨終謂門人曰、「火車相現、一念改悔者、猶能往生、況戒定慧熏、修行道力。功不唐損。」淨名經云、「欲淨佛土、當淨其心。隨其心淨、卽佛土淨。」法寶記壇經云、「心地但無不淨、四[read 西]方去此不遠。性起不淨之心、何佛卽來迎請。」壽禪師云、「識心、方生唯心淨土、着境、只墮所緣境中。」如上佛祖所說 求生淨土之旨、皆不離自心。未審。離自心源、從何趣入。

The *[Dafangguang fo] rulai busiyi jingjie jing* [大方廣佛]如來不思議境界經 (*Inscrutable State of the Tathāgatas Sūtra*) states: "All the buddhas of the three time-periods are all unascertainable (*anupalabdhi*, *aprāptitva*); they depend only on their own minds. If bodhisattvas can understand that all the buddhas

79 The new Chogyejong edition and translation (Haeju Sŭnim et al., *Chŏngsŏn Chinul*, p. 139) misprints here 四 for the correct 西 and thus mistranslates this term as *sabang* 四方 (four directions) rather than *sŏbang* 西方 (Western Region); the passage is actually referring to Sukhāvatī, the Western Paradise of Amitābha. I have corrected the Sinograph, following the *HPC* edition (*HPC* 4.705a16) and *LZTJ*, p. 352a26.

80 The Song-dynasty recension of the *Platform Sūtra* (*LZTJ*, p. 352a26 and b1) does not include the phrase "but if the nature originates impure mental states." The complete passage appears, with minor differences, in the Dunhuang edition: *Nanzong dunjiao zuishangdasheng tan jing*, *T* 2007:48.341b14-15, 18; Philip B. Yampolsky, trans., *The Platform Sutra of the Sixth Patriarch* (New York, 1967), p. 157.

81 *Wanshan tonggui ji* 1, *T* 2017:48.966c3-4.

and each and every dharma rely on mental deliberation alone and thereby gain the compliant acquiescence (*ānulomikīkṣānti*), then, upon accessing the first *bhūmi*, they relinquish their bodies and are either immediately reborn into the World of Sublime Joy (Abhirati) or are reborn into the pure Buddha-land of Ultimate Bliss (Sukhāvatī)."[82] This is confirmation. From these [quotations], we may surmise that, even though one does not recollect the Buddha in order to seek rebirth [in the pure land], if one understands that everything is mind-only and investigates accordingly, one naturally will be reborn there—there is absolutely no doubt.

如來不思議境界經云、「三世一切諸佛、皆無所有、唯依自心。菩薩、若能了知諸佛及一切法、皆唯心量、得隨順忍、或入初地捨身、速生妙喜世界、或生極樂淨佛土中。」此其證也。以此而推、雖不念佛求生、但了唯心、隨順觀察、自然生彼、必定無疑。

Nowadays, there are many śramaṇas devoted to doctrinal studies who abandon reputation[83] and seek the path; but they are all attached to external

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[82] *Dafangguang fo rulai busiyi jingjie jing*, *T* 301:10.911c20-24. "Relinquishing the body" (*sasin* 捨身) is a "terme désignant le suicide rituel bouddhique" (see Hubert Durt, "La Biographie du Moine Coréen Ŭisang," p. 413 and n. 5, for references to various texts where the term is so used). Indeed, the notion that "relinquishing the body" is the highest form of perfect giving is rife in Buddhist scriptures—as, for instance, where three princes offer up their bodies to feed a starving family of tigers (*Jin'guangming jing* 4, *T* 663:16.354b). The most extensive study of this and related terms in Buddhism, and the whole range of practices involving self-immolation, appears in James A. Benn, *Burning for the Buddhas: Self-Immolation in Chinese Buddhism*. In later repentance ceremonies, the term implies not actual suicide but full devotion to the buddhas and bodhisattvas or to one's practice. Ritual suicide seems to have been a common element in medieval Chinese religious practices: compare the parallel usage of the term *shijie* 尸解 (liberation from the corpse) in Six Dynasties Daoism; see Michel Strickmann, "On the Alchemy of T'ao Hung-ching," pp. 130, 136-138. "The world of Sublime Joy" (*Myohŭi segye* 妙喜世界, S. Abhirati) is Akṣobhya Buddha's Pure Land in the east, from which the layman *Vimalakīrti* hailed; see *Shuo Wugoucheng jing* (*Vimalakīrtinirdeśa*) 1, *T* 476:14.555b5-6, and roll 6, p. 585a6. The Land of Ultimate Bliss (S. Sukhāvatī) is of course Amitābha Buddha's Pure Land.

[83] Other editions, including the *Pojo pŏbŏ* (fol. 27b), replace "abandon reputation" (*samyŏng* 捨名)

appearances, and they assume that facing toward the west and loudly calling the Buddha's [name] is practice of the path. They consider the esoteric acroamata [transmitted by] the Buddha and patriarchs, which during previous training revealed the mind-ground, to be a training directed at fame and profit; and since they assume [those acroamata] are not relevant for them, in the end, they never put their whole hearts into them and right then and there abandon them. Since they abandon these esoteric acroamata for cultivating the mind, they cannot understand the efficacy of tracing back the radiance of their minds; attached in vain to their intellectual astuteness, they waste their whole life's efforts. Turning their backs on their minds and clinging to appearances, they say that they rely on the sacred teaching. How could a wise person not be pained by all this?

> 近世、多有義學沙門、捨名求道、皆着外相、面向西方、揚聲喚佛、以爲道行、前來學習發明心地、佛祖秘訣、以謂名利之學、亦謂非分境界、終不掛懷、一時棄去。旣棄修心之秘訣、不識返照之功能、徒將聰慧之心、虛用平生之力、背心取相、謂依聖教、諸有智者、豈不痛傷。

Dharma Master Zhiyuan Gushan's 孤山智圓 preface to his *Amituo jing shu* 阿彌陀經疏 (*Commentary on the Amitābha Sūtra*) states:

> Now, as for the essence of the mind-nature, bright and still, it is just this unity. There is no profane or sacred in it, no ancillary or primary [karmic retributions], no length or shortness [of life span], no purity or filth. It reacts in response to things and mutates in accordance with conditions, thence changing into the six ordinary [realms], the three [realms of] sanctity, and ancillary and primary [karmic retributions].[84] Because of the

with the homophonous "abandon their lives" (*samyŏng* 捨命); see *HPC* 4.705b3 collation note no. 2. Both readings make sense in this context.

84 The "six ordinary realms" (*yuk pŏm* 六凡) refers to the six realms of rebirth (hell denizens, ghosts, animals, asuras, human beings, and divinities) and the "three realms of sanctity" (*sam sŏng* 三聖) to

influence of those ancillary and primary [retributions], the life span of one's body is either longer or shorter, and one's land becomes either pure or filthy. Our Buddha, the great sage, was one who achieved this bright and calm unity. He then availed himself of the path of loving-kindness and resided in the house of compassion in order to steer the masses away from their delusion and encourage them to return to the source. In this regard, though having no body, he displayed a body; though having no buddha-land, he displayed a buddha-land. He extended his life span and purified his land in order to delight them [and thus entice them toward rebirth in the Pure Land] or reduced his life span and befouled his land in order to disillusion them [*nirveda*, and thus encourage them to turn away from the sensual world]. Whether he engendered delight or disillusionment, he cultivated soteriological stratagems that gradually instructed [them about their practice]. Although the bejeweled towers and golden ponds [in the Pure Land] may be amusements that please the eye, they are not material forms that make people confused or dissolute; instead they allow them to penetrate to mind-only, which is free from sensory objects. Although the sounds of the wind in the trees or the twittering of birds may be enjoyable when they are heard, they are not simply cacophonous sounds;[85] rather, they enable people to recollect the three jewels and take refuge in them. Now, this being the case, then returning to that bright and still essence is as easy as turning over the palm of one's hand.[86]

śrāvakas, pratyekabuddhas, and bodhisattvas; along with the realm of the buddhas, these together comprise the ten *dharmadhātus* (*sip pŏpkye* 十法界), or realms of reality. (Note that other editions of the text [e.g., *Pojo pŏbŏ*, fol. 28b] read "four stages of sanctity," instead of three, thus incorporating the realm of the buddhas into the list.) Ancillary karmic retributions (*ŭibo* 依報) refer to the broader environmental, social, and familial factors that indirectly affect the quality of a person's rebirth; primary karmic retributions (*chŏngbo* 正報) are the principal factors that directly affect a person's physical and psychological makeup.

85 K. *ch'amch'e* (灊湤), C. *chanchi*; *Shiji* 史記 24.6a5-6, *BNB* 1, p. 395b.

86 Chinul quotes here the opening lines of Gushan Zhiyuan's 孤山智圓 (981-1027) *Amituo jing shu*,

孤山智圓法師、阿彌陀經疏序云、「夫心性之爲體也、明乎靜乎、一而已矣。無凡聖焉、無依正焉、無延促焉、無淨穢焉、及其感物而動、隨緣而變、則爲六凡焉、爲三聖焉、有依焉、有正焉。依正旣作、則身壽有延促矣、國土有淨穢矣。吾佛大聖人、得明靜之一者也。乃假道於慈、託宿於悲、將欲敺群迷、使復其本。於是乎、無身而示身、無土而示土、延其壽淨其土俾其欣、促其壽穢其土俾其厭。旣欣且厭、則漸諭之策、行矣。雖寶樓金池、爲悅目之翫、而非惑蕩之色、而能達唯心無境矣。雖風樹鳥聲、有入耳之娛、而非惉懘之音、而能念三寶有歸矣。夫如是、則復乎明靜之體者、如轉掌耳。」

I would say that the monk [Zhi]Yuan deeply understood the roots and branches of the skillful expedients of our Buddha.

I have now quoted extensively from this text in order to ensure that those who seek the Pure Land in this day and age will know the Buddha's intention and cultivate it, without wasting their efforts. Although those who know the Buddha's intention still recite the Buddha's name and earnestly aspire to take rebirth [in the Pure Land], they know that the regalia and other things in the buddha-realm are free from coming or going: they are all made manifest in dependence on the mind and are not separate from true suchness. In each and every one of their thoughts, they leave behind torpor and distraction and keep samādhi and prajñā in balance. Since they never contravene the bright and still nature, they are not separated from it by as much as a hair's breadth, and the ways of stimulus [of the adept] and response [of the Buddha] are resonant: it is like the moon that appears when the water is pellucid or the images reflected when a mirror is polished. Consequently, the *Wanshan tonggui ji* 萬善同歸集 (*Common End of the Myriads of Wholesome Actions Collection*) says, "The Buddha does not really

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T 1760:37.350c13-351a5; also *ZZ* 419:22.502b. For Zhiyuan's biography, see *Shimen zhengtong* 5, *XZJ* 1485:130.827b-831b; *Fozu tongji* 10, *T* 2035:49.204c-205b. For the metaphor of turning over one's palm (K. *chŏnjang*, C. *zhuanzhang* 轉掌; *PWYF* 2082.3), see Meishu's (枚叔) *Zou shu jian Wu wang bi* 奏書諫吳王濞, *WX* 356.39.16a.

come; the mind also does not go. Once the ways of stimulus and response are resonating, only the mind itself will appear."[87] Moreover, a gāthā says, "The nature of both the worshipper and the worshipped is void and calm./ The resonance between the ways of stimulus and response is difficult to fathom."[88] These people must not cling to states outside the mind and give rise to imaginary imputations (*parikalpita*) or distorted attachments, for these beckon all kinds of demonic events and contravene the intention of the buddhas. All of you who are cultivating the path: keep this in mind! Keep this in mind!

予謂圓師深知吾佛善權本末者也。今引繁文、庶使今時求淨土者、知佛意而修之、不枉用功耳。知佛意者、雖念佛名、懃求往生、知彼佛境莊嚴等事、無來無去、唯依心現、不離眞如。念念之中、離於昏散、等於定慧、不違明靜之性、則分毫不隔、感應道交、如水澄月現、鏡淨影分。故萬善同歸集云、「佛實不來、心亦不去。感應道交、唯心自見。」又偈云、「能禮所禮性空寂感應道交難思議。」此人、必不取心外境界、而興遍計倒執、招諸魔事、違背佛意也。諸修道者、切須在意。

There are some practitioners who grasp obstinately at names and characteristics. They will not listen to the Mahāyāna's mind-only approach to dharma. Furthermore, they do not realize that our Buddha expediently manifests [transformation] bodies and [buddha-]lands and displays his

87 *Wanshan tonggui ji* 1, *T* 2017:48.967b3-4.

88 This is a well-known verse from one of the most common Chinese repentance ceremonies, the *Great Compassion Repentance*, compiled by the Song-dynasty Tiantai master Siming Zhili 四明智禮 (960-1028; *SSYN* 6.14a); see *Qianshouyan dabeixinzhou xingfa*, *T* 1950:46.974b21. The verse is frequently cited in the literature; the earliest reference I have found is in Jingqi Zhanran's 荊溪湛然 (711-782) *Fahua sanmei xingshi Yunxiang buzhu yi*, *T* 1942:46.956a2. In another of his works, Zhili implies that this verse was composed by Zhiyi, an early systematizer of repentance ceremonies in Chinese Buddhism, but I have not been able to locate any such reference in Zhiyi's voluminous writings; see *Siming zunzhe jiaoxing lu* 2, *T* 1937:46.868b-c.

phantom regalia from within his bright and still nature through the power of his original vows. Thus, he is able to attract and guide sentient beings, and, through the sensual pleasures they experience via their eyes and ears, he prompts them to penetrate to mind-only, which is free from sensory objects. These are all skillful expedients that enable them to return to the source. Although it might be said that recollecting the Buddha's [name] leads to rebirth in the Pure Land, where they receive immeasurable happiness with a body composed of the five aggregates, this [is said only] because they have not yet given up passionate grasping. When such people meet those who are cultivating Sŏn, they cannot imagine that those adepts will ever be able to leave behind the three realms of existence, since they do not recollect the Buddha's [name] and seek rebirth [in the Pure Land].

或有行者、堅執名相、不聞大乘唯心法門。又不識吾佛、於明靜性中、以本願力、權現身土、幻住莊嚴、攝引衆生、復其耳目所翫、達唯心無境、復其本之善權。却謂念佛往生、將五蘊身、受無量樂。以是情執未忘故、或見修禪者、以爲是人、不念佛求生、何時出離三界哉。

These people do not understand the explanation in the sacred teachings that "the more one's mind is purified, the more the buddha-land is purified."[89] Further more, when they hear the explanation that "the mind-ground that is cultivated is void, bright, and free from material things," they assume that they will have no physical body to experience pleasures and become afraid of falling into voidness. They do not know that voidness is fundamentally nonvoid. There is only the tathāgata's bright, clear mind of complete enlightenment, which is coterminus with all of space and pervades the *dharmadhātu*; it subsumes, without exception, the minds of all sentient beings. There, the ignorant, discriminative minds of all sentient beings are

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89 This same passage from the *Vimalakīrtinirdeśa* (*Weimojie suoshuo jing* 1, *T* 475:14.538c4-5) has been quoted just above in *Encouragement to Practice*, exchange no. 7.

empty and bright and have the same ocean of wisdom and the same dharma-nature as all the buddhas of the ten directions. Although sentient beings may act within this [buddha-mind] all day long, they turn their backs on its beneficence. Those who do not understand the import of this are seeking the sphere of buddhahood with a mind immersed in avarice and greed: this is like trying to insert a square peg into a round hole.

不知聖教所明、心淨故、卽佛土淨之旨、又聞說所修心地、空明無物、以謂無身受樂之處、恐落空去。不知空本無空、唯是如來圓覺明靜之心、同虛空遍法界、該衆生心、無間斷處。一切衆生無明分別之心、當處虛明、與十方諸佛、同一智海、同一法性、祇爲衆生、終日其中行履、而自背負恩德耳。不知斯旨者、以執吝貪着之心、求佛境界、如將方木逗圓孔也。

There are other cultivators who are restless and fickle by nature. Although they hear about this mind-dharma and cultivate faithfully and ardently, they are nevertheless satisfied with modest results and do not bother to intensify their investigation. Before their knowledge and vision are perfected, they rely exclusively on the original nature and do not cultivate the manifold practices [of the bodhisattva]. They also do not seek the Pure Land, and when they see those who seek rebirth there, they belittle them. These above two types of persons do not use their minds properly with regard to the Buddhadharma and face many obstacles [to their practice]. How pitiful! How deplorable! People of the lowest aptitude might be blind and lacking the eye of wisdom, but if they know enough to call out the Buddha's name, we can praise their exceptionalness; how can we assume it is a fault to practice without understanding the Buddha's intention?

或有行者、稟性浮僞、聞此心法、信樂修習、然得少爲足、不加決擇、知見未圓、全恃本性、不修萬行、亦不求淨土、見求生者、而生輕慢。此上二人、於佛法中、不善用心、多有滯障、可悲可痛也。若是最下根人、盲無慧目、而知稱佛號、則歎其希有、豈以不知佛意修行爲過哉。

There are other cultivators whose energy is robust and whose ardor is intense but who, when they hear about this mind-dharma, cannot figure out any way to understand it. Nevertheless, they are able to concentrate on the light of that Buddha's [Amitābha] *ūrṇakośa*, or visualize a Sanskrit syllable, or recite sūtras and invoke the Buddha's [name], and they devote themselves fully to such approaches to practice without wavering. Since they are able to control their deluded imaginations and are not hindered by confounding obstructions, they succeed in establishing a spiritual practice (*brahmacarya*). When these people first practice in accordance with such phenomena, the ways of stimulus and response resonate together and, finally, they enter the mind-only samādhi. Consequently, they too understand well the Buddha's intention.

或有行者、受氣剛大、情緣最深、聞此心法、不知措意之處、然、能觀彼佛白毫光明、或觀梵字、或誦經念佛、如是行門、專精不亂、能調妄想、不被惑障、梵行成建。此人、初從事行、感應道交、終入唯心三昧。故亦是善知佛意者也。

Master Feixi's 飛錫 *Gaosheng nianfo sanmei baowang lun* 高聲念佛三昧 寶王論 (*Precious King's Treatise on the Samādhi Gained by Loudly Invoking the Buddha's Name*) states:

Those who bathe in the ocean are making use of hundreds of rivers. Those who invoke the Buddha's name must have mastered samādhi. Like a water-purifying gem placed in cloudy water, the cloudy water cannot but become clear; so too, when recollection of the Buddha is introduced into the distracted mind, the distracted mind cannot but become a buddha. After these tally with one another, mind and buddha will both disappear. Their mutual disappearance is samādhi; their mutual radiance is prajñā. Since samādhi and prajñā are balanced, what mind is not buddha and what buddha is not mind? Once mind and buddha are just so, there then

are none of the myriads of sensory objects and myriads of conditions that are not samādhi.[90]

Who would want to disturb this [state] any further by stirring up the mind and activating thoughts through loudly invoking the Buddha's name?

飛錫和尚、高聲念佛三昧寶王論云。「浴大海者、已用於百川、念佛名者、必成於三昧。亦猶清珠下於濁水、濁水不得不清、念佛投於亂心、亂心不得不佛。旣契之後、心佛雙亡、雙亡定也、雙照慧也。定慧旣均、亦何心而不佛、何佛而不心。心佛旣然、則萬境萬緣、無非三昧。」誰復患之於起心動念、高聲稱佛哉。

The *Wenshu[shili] suoshuo [Mohe] bore [boluomi] jing* 文殊[師利] 所說[摩訶]般若[波羅密]經 (*Prajñāpāramitā Sūtra Spoken by Mañjuśrī*) explains that through recollection of the Buddha one can achieve the single-practice samādhi (*irhaeng sammei* 一行三昧).[91] This also is the same idea. Those who do not understand this idea instead visualize [Amitābha] Buddha's appearance or invoke that Buddha's name with sensibilities associated with views and craving. As the days lengthen and the years deepen, they frequently end up becoming possessed by *māras* and demons. In their madness, they wander aimlessly; their practice comes to naught, and they end up wasting their entire lives. Nowadays, I frequently see and hear of such people. All this happens because they do not know that the ancillary and primary karmic results of the ten realms, as well as wholesome and unwholesome causes and effects, are produced by the mind-alone and have no essence that can be ascertained.

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90 *Gaosheng nianfo sanmei baowang lun* 1, *T* 1967:47.134a25-b2; by Feixi 飛錫 (fl. 742-765), an assistant of the Tantric translator Amoghavajra, a.k.a. Bukong 不空 (704-774). Feixi's biography appears in *Song Gaoseng zhuan* 3, *T* 2061:50.721c4-20; he is noted also in Zhou Yiliang, "Tantrism in China," appendix S, p. 329. "Precious King" (Powang 寶王): Baowang is a common appellation for buddhas, especially in Tantric texts; note, for instance, *Da fangdeng tuoluoni jing* 2, *T* 1339:21.648b15.

文殊所說般若經中、明「念佛、得一行三昧」者、亦同此意也。不了此意者、却將見愛之情、觀彼佛相、念彼佛名、日久歲深、多爲魔魅所攝、顚狂浪走、虛勞功夫、傾覆一生。近世、頻頻見聞如此之人、皆由不知十界依正、善惡因果、唯心所作、無體可得故也。

There are others who, during their sitting, visualize icons of divinities and bodhisattvas, or images of the tathāgatas completely endowed with the major and minor marks, or attractive men and women, or all types of frightening appearances, or they speak of many kinds of hallucinations.[92] Others, although they are not disturbed by anything external, follow after māras in their own minds. Their wrong impressions and passionate views cannot all be listed. At such times, they are dull, confused, and caught unawares; without the wisdom to save themselves, they remain entangled in Māra's net. This is really pitiful! Does it not say in the *Awakening of Faith*, "When one recollects on mind-only, the sense-realms are then extinguished, never to bother one again"?[93] It also says, "Cultivators should continually investigate with wisdom; never allow the mind to fall into the net of wrong views. It is imperative to be diligent in right-mindfulness, without clinging or attachment."[94] With teachings like these, how, while ignoring our minds in the pursuit of sensory objects, can we still seek the bodhi of the buddhas?

或於坐中、見天人菩薩像、或如來像相好具足、或端正男女、及諸恐怖之相、說諸種種幻惑之事、或雖非外現之相、於自心中隨順魔事、惡覺情見、不可具陳。

91 See *Wenshushili suoshuo Mohe bore boluomi jing* 2, *T* 232:8.731a25-b19, for the description. The single-practice samādhi refers to the single practice that is said to subsume all other practices and was considered in the Sŏn school to be the subitist type of meditation that was transmitted by Bodhidharma; see Bernard Faure, "The Concept of One-Practice Samādhi in Early Ch'an," pp. 99-128.

92 This passage is adapted by Chinul from *DSQXL*, p. 582b5-8; Hakeda, *Awakening of Faith*, p. 97.

93 *DSQXL*, p. 582b6-7; Hakeda, *Awakening of Faith*, p. 97.

94 *DSQXL*, p. 582b21-23; Hakeda, *Awakening of Faith*, p. 98.

當此之時、昏迷不省、無慧自救、橫罹魔網、良可傷哉。起信論不云乎。「當念唯心、境界卽滅、終不爲惱。」又云。「行者、常以智慧觀察、勿令此心、墮於邪網。當勤正念、不取不着。」 教旨如斯、何得逐境背心、而求佛菩提哉。

Nowadays there are many cultivators who say, "All we want to do is to achieve rebirth in the Pure Land by recollecting the Buddha's [name]; after that, what does it matter what happens?" They do not understand that ascending or descending among the nine tiers [of the Pure Land] depends on the relative clarity or obscurity of one's faith and understanding. The sūtras explain that one who understands absolute truth (*paramārthasatya*) and practices diligently is at the highest tier.[95] How is it possible that one would voluntarily allow one's intelligent, brilliant, numinously sharp mind to become so stupid that one would merely call out the name without understanding absolute truth?

今時行者、多云、「但得念佛往生、然後何有哉、」不知九品昇降、皆由自心信解、大小明昧而發現也。經中、<以解第一義諦、勸進行者、爲上品、> 豈以聰明靈靈之心、甘爲鈍根、不解第一義、但稱名號哉。

The *Wanshan tonggui ji* (*Common End of the Myriad Wholesome Actions Collection*) says: "When a person goes to rebirth in the nine tiers, whether he is at the highest or lowest tier, he is certain of final attainment. Some people wander in a transformation land where they see a buddha's response body, while others are reborn in a reward land where they see a buddha's authentic body. Some ascend to the highest *bhūmi* in a single evening, while others spend kalpas before realizing the Hīnayāna teachings; and yet others are of

95 A close analogue to this statement appears in *Shi jingtu qunyi lun* 1, *T* 1960:47.36b16, which attributes this idea to the *Contemplation Sūtra* (*Guan jing*), viz., the apocryhphal *Guan Wuliangshou fo jing* 觀無量壽佛經 (*T* 365); I have not, however, been able to trace this sentiment to that *sūtra*.

sharp or dull aptitude and firm or ambivalent resolve."[96] From this [passage], we know that, although accomplished people in both past and present have sought rebirth in the Pure Land, through their abiding faith in true suchness, they have devoted themselves to samādhi and prajñā.

萬善同歸集云、「九品往生、上下倶達。或遊化國、見佛應身、或生報土、覩佛眞體、或一夕而便登上地、或經劫而方證小乘、或利根鈍根、或定意散意。」是知、古今達者、雖求淨土、以深信眞如、專於定慧。

Therefore, we know that things like his [Amitābha's] form and regalia neither come nor go; they transcend all limitations, are made manifest only in dependence on the mind, and are not separate from true suchness. They are not the same as ordinary persons or two-vehicle adherents who are unaware that these are all made manifest by the transformative consciousness[97] (*chŏnsik* 轉識) and who perceive that [these phenomena] come from outside because they cling to the distinctiveness of these various forms. In this wise, then, although it is said "together we are reborn in the Pure Land,"[98] the characteristics of the actions [performed by] the ignorant and the wise are [so different from one another that it is as if] "heaven and earth are rent asunder."[99] How does [this inferior practice] in any way resemble the present

96 *Wanshan tonggui ji* 1, *T* 2017:48.958b12-15.

97 "Transformative consciousness" (*chŏnsik* 轉識) here refers to the second of the five stages in the evolution of consciousness described in the *Awakening of Faith*, where the equilibrium of the mind is now disturbed by the force of ignorance, creating the bifurcation between the perceiving subject internally and perceived objects externally; see *DSQXL*, p. 577b8; Hakeda, *Awakening of Faith*, p. 48.

98 The line appears frequently in the literature, but is especially known from Jiacai's 迦才 (ca. 620-680) *Jingtu lun*, *T* 1963:47.89c18-19; the treatise was compiled about 650 C.E.

99 Chinul alludes to a famous passage from the renowned *Faith in Mind*, attributed to the putative third patriarch of the Chan/Sŏn school, Sengcan 僧璨 (traditional dates, ?- 606): "One iota of difference, and heaven and earth are rent asunder" (毫釐有差 天地懸隔); *Xinxin ming*, *T* 2010:48.376b21.

Mahāyāna mind-only approach to dharma, which is devoted to samādhi and prajñā and manages to avoid falling into the views of ordinary persons and Lesser [Vehicle adherents, who perceive] the distinctions that derive from clinging to forms as being external to the mind?

故知。彼色相莊嚴等事、無來無去、離於分齊、唯依心現、不離眞如。不同凡夫二乘、不知轉識現故、見從外來、取色分齊故也。如是、則雖曰「同生淨土、」愚智行相、天地懸隔。何如現今學大乘唯心法門、專於定慧、免墮凡小、心外取色分齊之見也。

In the succession of the Patriarchal school, the experience of pointing to this esoteric meaning of the mind-to-mind transmission is not subject to these limitations. As Master Qi 琪和尚 said, "There is no one in this degenerate age who can awaken to the path of the patriarchs and display prajñā."[100]

若是祖宗門下、以心傳心、密意指授之處、不在此限。琪和尚云、「能悟祖道、發揮般若者、末季未之有也。」

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[100] This passage remains untraced. The only plausible identification I can make for Qi Heshang 琪和尚 is with Wufeng Ziqi 五峯子琪 (d.u.), a disciple of Fayun Shanben 法雲善本 (1109-1035) in the Yunmen 雲門 school; he appears in the *Xu chuandeng lu* 19, *T* 2077:51.593b14-19, and in *Wudeng huiyuan*, *XZJ* 1536:138.320b. Chinul quotes this same passage in his *Resolving Doubts about Observing the Keyword*, exchange no. 5. Extensive excerpts from Wufeng Ziqi's *Notes* (*chu* 注, not extant in full) appear in the *Sŏnmun yŏmsong sŏrhwa* 4, pp. 169-175, an expansion of Chinul's disciple Hyesim's *kongan* collection, the *Sŏnmun yŏmsong chip*, traditionally attributed to Kugok Kagun (龜谷覺雲, ca. thirteenth century). Kagun is supposed to have excerpted from the *Yŏmsong chip* and added stories and related materials as a type of commentary to the collection. Yi Nŭng-hwa (*Chosŏn Pulgyo t'ongsa* 2, p. 92) was the first to call this attribution into question. Yi found that there was much material in the *Yŏmsong sŏrhwa* that had to have been the direct teachings of Hyesim himself as recorded by an immediate disciple, which Kugok Kagun was not. Hence, Yi assumes the existence of another Kagun, contemporary with Hyesim, about whom nothing else is known. The editions of 1538, 1686, 1683, and 1889 are extant. See Pulgyo munhwa yŏn'guso, *Han'guk Pulgyo Chansul munhŏn ch'ongnok*, pp. 126-127; Hyŏn Sang-yun, "Chosŏn sasang sa," p. 332.

Consequently, throughout this *Encouragement to Practice* I have relied on the doctrines of the Mahāyāna sūtras and śāstras for unambiguous verification. I have briefly assessed the rationale for the development of faith and understanding regarding the current [Sŏn] transmission gate, as well as the strong and weak points associated with birth and death and passing from the foul [land] into the pure [land]. I want those of you who enter this society in order to cultivate the mind to be aware of the roots and branches, to cease from wrangling, to distinguish between the provisional and the real, and not to waste your efforts as you cultivate properly the road of practice in the Mahāyāna approach to dharma. Let us together mature correct causes, together cultivate samādhi and prajñā, together cultivate the vow to practice, together be reborn in the buddha-land, and together realize bodhi. After training together in these sorts of things to the very limit of the future, let us then roam leisurely in self-reliance throughout all the worlds of the ten directions as hosts and companions interchangeably for one another, helping each other to achieve our aims. Turning the wheel of the right dharma, let us ferry across all the masses of beings so that we may requite the immense beneficence of all the buddhas.

故此勸修文中、皆依大乘經論之義、爲明證、略辯現傳門、信解發明之由致、并出生入死淨穢往來之得失、欲令入社修心之人、知其本末、息諸口諍、辯其權實、不枉用功於大乘法門正修行路、同結正因、同修定慧、同修行願、同生佛地、同證菩提、如是一切、悉皆同學、窮未來際、自在遊戲、十方世界、互爲主伴、共相助成、轉正法輪、廣度群品、以報諸佛莫大之恩。

Raising up our thoughts, may the eyes of the buddhas certify our humble sincerity. On behalf of all the deluded masses throughout the *dharmadhātu*, we make this vow to cultivate together samādhi and prajñā.

It is so sad. Those places where sentient beings are continually coming and going are the six rebirth destinies. Ghosts and spirits are immersed in the suffering of anxiety and despair. The birds and beasts endure the misery

of flying away and fleeing.[101] Asuras are irate. All the divinities enjoy apposite happiness. But of those who can think of reaching bodhi by correcting their minds—the human destiny alone is capable of doing this. Yet if one is a human being and does not do it, I can indeed do nothing for him![102]

仰惟佛眼證此微誠、普爲法界群迷、發此同修定慧之願。嗚呼、衆生之所以往來者、六道也。鬼神沈幽愁之苦、鳥獸懷獝狘之悲、修羅方嗔、諸天正樂、可以整心慮趣菩提者、唯人道能爲耳。人而不爲、吾末如之何也已矣。

In the past, I, Chinul, have perused Mahāyāna [texts] and carefully contemplated the explanations of the sūtras and śāstras that belong to the vehicle of the definitive teachings (*nītārtha*). There is not one dharma that is not subsumed within the threefold training and not a single buddha who completed this path without relying on this threefold training. As the *Śūraṃgamasūtra* says, "All the tathāgatas of the past have already completed this approach. All the bodhisattvas of the present now access its consummate brightness. Future cultivators will also be relying on this very dharma."[103]

知訥、曩閱大乘、歷觀了義乘經論所說、無有一法、不歸三學之門、無有一佛、不藉三學而成道也。楞嚴經云、「過去諸如來、斯門已成就、現在諸菩薩、今各入圓明、未來修學人、當依如是法。」

Consequently, we now join together in this extraordinary pledge and affirm this covert oath in order to cultivate henceforth the *brahmacarya*; then, in our adoration of our authentic lineage (*p'ung* 風, lit., "wind," "style"),

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101 K. *hyurwŏl*, C. *youyue* 獝狘; *Liji zhu shu* 禮記注疏 22.14b.4-5, *Shisan jing zhushu* 5, p. 436b.

102 An allusion to the *Analects* (*Lunyu* 論語 15.15): "When a man is not in the habit of saying 'What shall I think of this? What shall I think of this?' I can indeed do nothing with him!" See Legge, *Chinese Classics*, vol. 1: *Confucian Analects*, p. 299.

103 *Shoulengyan jing* 6, *T* 945:19.131b8-11.

we will never again allow ourselves to be self-demeaning. We invigorate our bodies and minds with *śīla*, samādhi, and prajñā, reducing [afflictions] and reducing them again.[104] Along the riverbanks and at the foot of trees, we constantly nurture the embryo of sanctity.[105] We roam about gazing at the moonlight; listening to the sound of the torrents, we are completely autonomous; completely free both temporally and spatially (*chonghoeng* 縱橫),[106] we pass the time like empty boats bobbing atop the waves or loosed birds[107] soaring in the sky. We manifest our bodies throughout the universe, immersing our mysterious numinosity in the *dharmadhātu*, responding to others according to their faculties, spontaneously and without stereotyping. This is exactly what I have longed for.

If people who cultivate the path renounce fame and enter the mountains but fail to cultivate these practices and, instead, make a show of keeping the dignified deportments (*īryāpatha*) in order to deceive the faithful *dānapati* (*tanwŏl* 檀越, viz., patrons), then it is no better than seeking fame and gain, riches and position, or being addicted to liquor and sex, the mind and body dissolute, passing one's entire life in vain.

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104 Adapted from *Laozi* 老子 48: "Keep on diminishing and diminishing until you reach the state of No-ado [*muwi* 無爲]." John C. H. Wu, trans., *Lao Tzu*, pp. 68-69. This same passage is also quoted in *Secrets on Cultivating the Mind*, exchange no. 7.

105 The "embryo of sanctity" (*sŏngt'ae* 聖胎) refers to the adept on the three stages of worthiness (*samhyŏn* 三賢), the three initial stages of the bodhisattva path prior to the bodhisattva *bhūmis*: viz., the ten abidings, ten practices, and ten dedications. In Sŏn texts, the phrase "constantly nurture the embryo of sanctity" refers to cultivation that follows the initial understanding-awakening, during which the inchoate embryo of buddhahood is nurtured until finally the fetus matures and is born into the "family," or lineage, of the buddhas at the initial level of the ten *bhūmis*. This phrase is adapted from the *Mazu yulu*, *XZJ* 1304:119.811a10.

106 The Sinographs for vertical (*chong* 縱, alt., *su* 豎) and horizontal (*hoeng* 橫) are often used to contrast spatial and temporal dimensions; e.g., "Vertically piercing the three time-limits … horizontally penetrating the ten directions"; cf. *Jin'gang jing zuanyao kanding ji* 4, *T* 1702:33.201a16-17; and *Qixin lun shu pi xue ji* 1, *T* 1848:44.299a5-8.

107 K. *irhyŏk*, C. *yihe* 逸翮; *PWYF* 3978. 3; see Wang Sengda's 王僧達 *Ji yan guang lu wen* 祭顏光祿文, *WX* 485.60.26a, and Guo Jingchun's 郭景純 *You xian shi* 遊仙詩, *WX* 101.21.25b.

是故、我輩、今結佳期、預伸密誓、當修梵行、則仰慕眞風、不生自屈、以戒定慧、資薰身心、損之又損、水邊林下、長養聖胎。看月色而逍遙、聽川溪而自在、縱橫放曠、遂處消時、猶縱浪之虛舟、若凌空之逸翮。現形容於寰宇、潛幽靈於法界、應機有感、適然無準矣。予之所慕、意在斯焉。若修道人、捨名入山、不修此行、詐現威儀、誑惑信心檀越、則不如求名利富貴、貪着酒色、身心荒迷、虛過一生也。

All those venerables who heard these words agreed with what was said and vowed, "On another day we will consummate this agreement, live in seclusion deep in the forest, and be bound together as a society that should be named for samādhi and prajñā." In this manner the pledge was put to writing, and everyone affirmed their decision. Later, because of unforeseen problems with the monastic campus (lit. "assembly for selecting buddhas," *sŏnbulchang* 選佛場),[108] everyone scattered in all the four directions. It had been nearly ten years up to now and we still had not been able to fulfill our promise.

諸公聞語、咸以爲然曰、<他日、能成此約、隱居林下、結爲同社、則宜以定慧名之。> 因成盟文而結意焉。其後、偶因選佛場得失之事、流離四方、未遂佳期者、至今幾盈十載矣。

In the early spring of last year, cyclical *musin* 戊申 [1188], the revered

108 The term "assembly for selecting buddhas" (K. *sŏnbulchang*, C. *xuanfochang* 選佛場) is a Buddhist analogue of *xuanchang* 選場, the hall where the Chinese civil service examinations were held and which by metonymy comes to mean the examinations themselves. The term is also sometimes used, again by metonymy, to refer to the Buddhist monastic examinations; see Sem Vermeersch, *The Power of the Buddhas*, p. 187. The term comes to be used more generically to refer to Buddhist monasteries, since those are the places where buddhas are selected; see, for example, the enlightenment verse of the eminent Chan layman Pang Yun 龐蘊 (740-808) in *Pang jushi yulu* 2, *XZJ* 1318:120.39a16-17; Ruth Fuller Sasaki, Yoshitaka Iriya, and Dana R. Fraser, trans., *A Man of Zen: The Recorded Sayings of Layman P'ang*, p. 26. Pang Yun studied under Mazu Daoyi 馬祖道一 (709-788), whose monastery was also termed a *xuanfochang*; see *CDL* 14, p. 310b4-9.

Sŏn monk Venerable [Tŭk]Chae (d.u.) [得]才禪伯,[109] who had also made the pledge, happened to be staying at Kŏjosa 居祖寺 on Kong Mountain 公山。[110] He had not forgotten our earlier vow to establish the Samādhi and Prajñā Society and sent a letter to me at Pomun-araṇya 普門蘭若 on Haga Mountain 下柯(鶴駕)山、[111] earnestly inviting me a second and a third time as well. Even though I had been dwelling in the forest ravines, keeping my foolishness and ineptitude to myself and worried about nothing, nevertheless, remembering our earlier pact and moved by his earnest sincerity, I chose this year's season of spring warmth[112] to move my abode to that monastery together with my fellow practitioner, the Sŏn adept Hang 舡禪者.[113] We invited those who had previously made the same vow to gather there with us, but some had died, others were sick, and still others were pursuing fame and profit, and were not able to join us. Finally, with the remaining group of three or four monks, we established this dharma assembly in fulfillment of our vow.

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109 Tŭkchae 得才 (d.u.) is mentioned in the list of important members of the Samādhi and Prajñā Society appearing in *Taesŭng Sŏnjong Chogyesan Susŏnsa chungch'ang ki* 大乘禪宗曹溪山修禪寺重創記, *Chosŏn Pulgyo t'ongsa* III, p. 348 l. 6; nothing more is known about him. His invitation to Chinul is mentioned in Chinul's funerary inscription translated below. The use of Sŏnbaek 禪伯 as an honorific term for senior Sŏn monks can be found in the *Chodang chip* 3, p. 22c22.

110 Kong Mountain 公山 is also known as P'algongsan 八公山. Kŏjosa 居祖寺 is also called Ch'ŏngnyanggul 清涼窟; it is currently a hermitage named Kŏjoam 居祖庵 that is associated with Ŭnhaesa 銀海寺, in Kyŏngsang Pukto, Yŏngch'ŏn-kun 永川郡, Ch'ŏngt'ong-myŏn 清通面, Sinwon-tong 新源洞. For Kŏjosa, see *TYS* 22, fol. 25, p. 383; for Kongsan, see *TYS* 22, fol. 21, p. 381. Kongsan was obviously a burgeoning practice site at that time; *TYS* lists six different monasteries on the mountain. Kŏjoam is well known today for the figurines of the 500 arhats on display inside its main shrine hall.

111 Pomun Monastery 普門寺/普門蘭若is in Kyŏngsang Pukto 慶尙北道, Yech'ŏn-kun 醴泉郡, Pomun-myŏn 普門面. For Haga-san下柯(鶴駕)山, see *TYS* 24, fol. 4, p. 411.

112 For "season of spring warmth" (K. *ch'unyang chŏl*, C. *chunyang jie* 春陽節), see *Jinshu* 22.2a.4-5; *BNB* 7, p. 511b; and Pan Anren 潘安仁's *Guan zhong shi* 關中詩, *WX* 67.20.12a.

113 Yi Chong-ik ("Pojo kuksa ŭi sasang ch'egye," p. 267) identifies Hang Sŏnja 舡禪者 with Mongsŏn 夢船 (d.u.), one of Chinul's more prominent students; in addition to his mention here, Mongsŏn also appears in the list of important members of the community that is found in the *Susŏnsa chungch'ang ki*, *Chosŏn Pulgyo t'ongsa* III, p. 348 l. 5.

去戊申年早春、契內材公禪伯、得住公山居祖寺、不忘前願、將結定慧社、馳書請予於下柯山普門蘭若、再三懇至。予雖久居林壑、自守愚魯、而無所用心也、然追憶前約、亦感其懇誠、取是年春陽之節、與同行舡禪者、移栖是寺。招集昔時同願者、或亡或病、或求名利而未會、且與殘僧三四輩、始啓法席、用酬曩願耳。

I humbly hope that persons of high moral standards who are disillusioned (*nirveda*) with this world—whether they are [adherents of] Sŏn, Kyo, Confucianism, or Daoism—will abandon the dusty domain [of this world], roam far above all things, and devote themselves exclusively to the path of inner cultivation, which is commensurate with this aim. Then, although they might have had no prior role in the making of this agreement, I have allowed them to add their names at the end of the compact of this society. Although there may be some who will never have an opportunity to train together with us here, still, by constantly aiming to collect their thoughts and to contemplate with insight, they will be cultivating right causes together with us. Then it will be as the sūtra says: "That place where the crazed mind is calmed is bodhi. The sublime radiance of the nature's purity is not something that can be obtained from anyone else."[114] The *Wenshu ji* 文殊偈 (*Mañjuśrī's Gāthā*) says:

Purifying the mind for even one moment is the *bodhimaṇḍa*,
It is better than building seven-jeweled stūpas as numerous as the sands of the Ganges.
Those jeweled stūpas will eventually be reduced to dust,

114 Quoted with slight changes from the *Shoulengyan jing* (**Śūraṃgamasūtra*) 4, *T* 945:19.121b25-26.

But purifying the mind for even one moment produces right enlightenment.[115]

Consequently, we know that the cause [that is created by] even temporarily collecting one's thoughts and allaying the contaminants (*āsrava*) will have a profound and serene influence over one's practice, even though we may be engulfed by the three calamities.[116] And it is not solely those who cultivate the mind who will gain this benefit.

伏望、禪教儒道、厭世高人、脫略塵寰、高遊物外、而專精內行之道、符於此意、則雖無往日結契之因、許題名字於社文之後。雖未一會而蘊習、常以攝念觀照爲務、而同修正因、則如經所謂、「狂心歇處、卽是菩提、性淨妙明、匪從人得。」文殊偈云、「一念淨心是道場、勝造河沙七寶塔、寶塔畢竟碎爲塵、一念淨心成正覺。」故知。少時攝念無漏之因、雖三災彌綸、而行業湛然者也、非特修心之士、成其益也。

Through this merit we offer up this supplication: May His Majesty live for ten-thousand years. May the prince live for a thousand autumns. May All under Heaven be at peace. May the dharma-wheel always turn. May our teachers and parents during all the three time-periods, together with our patrons throughout the ten directions, and all the beings born and dying in the *dharmadhātu*—may all those together be drenched by the dharma-rain and be eternally free from the painful afflictions of the three evil bourns; may they leap up into the storehouse of great radiance and travel cheerfully the ocean of the nature of samādhi. To the very limits of the future, may dulling benightedness be exposed, may the transmission from lamplight to lamplight continue and may that illumination never be extinguished. Would that not

115 Adapted with changes from Shi Wuzhuo's 釋無著 (737-767; *SSYN* 4.27a) gāthā in the *Song Biographies of Eminent Monks; see Song Gaoseng zhuan* 20, *T* 2061:50.837a17-19.

116 The three calamities (*samjae* 三災, S. *trisaṃvaratanī*) are the three disasters of fire, flood, wind that strike during the destruction accompanying the end of the eon; see *Guanding jing* 12, *T* 1331:21.535a.

then be merit that is associated with the dharma-nature from beginning to end? May those noble men who revel in the good keep this in mind and consider it carefully.

以此功德、上祝。聖壽萬歲、令壽千秋、天下泰平、法輪常轉。三世師尊父母、十方施主、普及法界生亡、同承法雨之所霑、永脫三途之苦惱。超入大光明藏、遊戲三昧性海、窮未來際、開發蒙昧、燈燈相續、明明不盡、則其爲功德、不亦與法性相終始乎。庶幾樂善君子、留神思察焉。

The time is the prime year of the [Jin dynasty's] Mingchang 明昌 (Bright Splendor) reign-era, late spring, [cyclical-year] *kyŏngsun* 庚戌 [1190]. Respectfully written by the Oxherder (Moguja 牧牛子), Chinul, who is living in seclusion on Kong Mountain.

In the fifth year of the Cheng'an 承安 (Continuing Peace) reign-era, cyclical *kyŏngsin* 庚申 [1200], we moved the society from Kongsan to Chogyesan 曹溪山 in the Kangnam 江南 region.[117] In the vicinity, there was a monastery named Chŏnghyesa 定慧寺.[118] Because this caused some confusion in the names, we received a court memorial that changed our name from the Samādhi and Prajñā Society to the Society for Cultivating Sŏn (Susŏnsa 修禪社). Nevertheless, since this *Encouragement to Practice* was already in circulation, the xylographs were carved and the text printed and distributed under the old name.

時、明昌元年庚戌、季春、公山隱居、牧牛子知訥、謹誌。至承安五年庚申、自公山、移社於江南曹溪山、以隣有定慧寺、名稱混同故、受朝旨、改定慧社、爲修禪社。然、勸修文、旣流布故、仍其舊名、彫板印施耳。

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[117] Kangnam corresponds to the present-day Honam 湖南 region, i.e., North and South Chŏlla provinces.

[118] Chŏnghyesa 定慧寺 (Samādhi and Prajñā Monastery) is on Kyejoksan 雞足山 in Sŭngju-kun 昇州郡, Ch'ŏngso-ri 淸所里, Chŏlla Namdo, to the west of the city of Sunch'ŏn; see Im Sŏk-chin, *Songgwangsa chi*, p. 13. See *TYS* 40, fol. 7a, p. 702a, for the monastery and fol. 2b, p. 699a, for the mountain. Chŏnghyesa is currently a branch monastery of Hwaŏmsa 華嚴寺.

Admonitions to Neophytes

誡初心學人文

Kye ch'osim hagin mun[1]

海東沙門知訥述

Written by
the Haedong Śramaṇa Chinul

[1. Admonitions to Postulants and Novices]

Now, neophytes should keep far away from bad friends, and draw near to the sagacious and skilled. You should take the five or ten precepts and know well when to keep and when to abrogate them, when to follow and when to dispense with them.[2] You are to follow only the sacred words of the Golden-Mouthed One [the Buddha]; do not heed the deluded speech of the common crowd.

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1 *HPC* 4.738a-739b; and cf. the recension in the Taishō Buddhist canon: *T* 2019B:48.1004b-1005a. The title in the latest Revised Romanization is *Gye chosim hagin mun*.

2 The five precepts (S. *pañcaśīla*, K. *ogye* 五戒) are the five rules of conduct or "steps in training" (S. *śikṣāpada*) that form the foundation for Buddhist morality (*śīla*) for both lay and monastic adherents. The five are to abstain from (1) killing living creatures (usually taken to mean not killing humans), (2) taking what is not given, (3) engaging in sexual misconduct, (4) lying (specifically defined with reference to monks as not to lie about the possession of high states of attainment or superhuman

夫初心之人、須遠離惡友、親近賢善、受五戒十戒等、善知持犯開遮。但依金口聖言、莫順庸流妄說。

"Since you have already left home to join the pure congregation, remember always to be gentle and flexible and to get along well with others; do not be arrogant or haughty. Treat those senior to you as your older brothers; treat those junior to you as your younger brothers. In the event of a quarrel, try to reconcile the views of the two parties; bring them together by being sympathetic to both and do not harm them with vicious words. If you continue to slander your fellows and bicker over who is right and who wrong—leading a recluse's life in this manner is utterly without benefit."[3] The calamities of wealth and sex are worse than poisonous snakes. Examine yourself and be aware of your faults: you must always leave them far behind.

旣已出家、參陪淸衆、常念柔和善順、不得我慢貢高。大者爲兄、小者爲弟。儻有諍者、兩說和、但以慈心相向、不得惡語傷人。若也、欺凌同伴、論說是非、如此出家、全無利益。財色之禍、甚於毒蛇、省己知非、常須遠離。

Unless you have good reason, do not enter anyone else's room or compound. Do not pry into the affairs of others that take place in private

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powers), and (5) drinking alcohol to the point of intoxication. The same five precepts (with the third now defined as celibacy) are augmented by five additional rules that constitute the ten precepts (*daśaśīla*) for novice monks (*śramaṇera*) and nuns (*śramaṇerikā*). The additional five are (6) not to eat at an inappropriate time, (7) not to dance, sing, play music, or attend performances, (8) not to adorn one's body with garlands, perfumes, and cosmetics, (9) not to sleep on high or luxurious beds, (10) not to handle gold and silver, viz., money. "To know when to keep and to dispense with the precepts": an example commonly cited in the literature is found in the *Dharmaguptaka-Vinaya*. A hunter was chasing a deer that fled into the monastery. When the hunter asked the monks whether they had seen the deer, they replied they didn't know. The hunter accused the monks of lying, but the Buddha said there was no transgression, presumably because the monks had saved the life of the deer, even if they had broken the precept against lying. See *Sifen lü* 四分律 55, *T* 1428:22.978b12-18.

3 This whole passage is cited verbatim, but without attribution, from *Chanyuan qinggui* 禪苑淸規 9, *ZZ* 111:928a12-15.

places. If it is not a "six" day,[4] do not wash your underwear. When you wash your face or rinse your mouth, do not blow your nose loudly or spit. When serving the formal meal, do not unceremoniously serve people out of order. When walking about (*caṃkrama*),[5] do not open your collar or flail your arms about. When speaking, do not laugh or joke in a loud voice. Unless it is to attend to an important matter, do not go beyond the front gate. If someone is sick, you should care for him with compassion. When guests visit, you should welcome them gladly. When you encounter a venerable elder [monk], you must respectfully make way for him.

無緣事、則不得入他房院、當屏處、不得强知他事、非六日、不得洗浣內衣、臨盥漱、不得高聲涕唾、行益次、不得搪突越序、經行次、不得開襟掉臂、言談次、不得高聲戲笑、非要事、不得出於門外、有病人、須慈心守護、見賓客、須欣然迎接、逢尊長、須肅恭迴避。

4 A "six day": According to the interpretation of the *Sitian wang jing* 四天王經 (*Four Heavenly Kings Scripture*, *T* 590:15.118b) , the six days refer to six monthly retreat days, viz. the eighth, fourteen, fifteen, twenty-third, twenty-ninth, and thirtieth days of the lunar month, when the Four Heavenly Kings (S. Cāturmahārājakāyika; K. Sach'ŏn wang 四天王) descend from heaven and judge the relative merit or demerit of the actions of all living creatures; hence, it is especially important to control one's conduct on those days. Cf. also the account in the *Tiwei [Boli] jing* 提謂[波利]經 (*Book of Trapuṣa [and Bhallika]*, roll no. 2), a Chinese apocryphon, which states that on those six monthly retreat days Heaven and Earth record the destiny of human beings and report their findings; hence, people should be especially careful to observe the precepts on those days and recite the name of the Buddha (*nianfo*). See Kyoko Tokuno, "Byways in Chinese Buddhism: The *Book of Trapuṣa* and Indigenous Scriptures," pp. 279-280. According to a different listing, a "six day" refers instead to the sixth, sixteenth, and twenty-sixth days of each lunar month, when the saints are said to convene and redeem the spirits of insects; hence, if you wash your underclothes on those days and unintentionally kill lice and other insects, they will be reborn in the Pure Land and you would not have violated the precept against killing. For discussion, see Kim T'anhŏ, *Ch'obalsim chagyŏng mun kangŭi*, p. 85.

5 "Walking about" is a free translation of the Sino-Korean compound *kyŏnghaeng* 經行, equivalent to the Sanskrit *caṃkrama*, a technical term for walking meditation. In this passage, however, Chinul is using it in a nontechnical sense to refer to one's general demeanor when walking around around the monastery.

When using religious requisites (K. *togu* 道具, S. *pariṣkāra*), you should be frugal and content with what you have. During the meal service, do not make any noise while drinking or sipping. Whether raising or putting down [utensils], do it calmly and carefully. Do not raise your head and glance about. Do not relish the fine food and despise the coarse. You should keep silence and say nothing. Guard against distracting thoughts. Remember that you take food only to keep the body from wasting away, so that you can master religious activities. Recite the *Bore xinjing* 般若心經 (*Heart Sūtra*) [on behalf of the donor][6] and contemplate the purity of the three wheels [viz., donor, recipient, and object donated][7] so that you do not infringe on the functioning of the Way.

辦道具、須儉約知足、齋食時、飮啜不得作聲、執放要須安詳、不得擧顔顧視、不得欣厭精麤、須黙無言說、須防護雜念、須知受食、但療形枯、爲成道業。須念般若心經、觀三輪清淨、不違道用。

You must be conscientious about attending worship services [lit., "incense cultivation"] in the mornings and evenings, and chide your own laziness. Know the proper order of procession so that you do not create a disturbance. During chanting or invocations, you should recite the text while considering the meaning; do not simply follow the pronunciation and do not sing out of key. When gazing reverently at [an image's] sacred visage, do not let your mind wander to other things. You must understand that the obstructions created by your own misdeeds are [as great as] the mountains or the seas; [but you also] must know that they can be dissolved through repentance in principle and repentance in deed.[8] Deeply contemplate the fact that both the

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6 For this interpretation, see Yifa, *The Origins of Buddhist Monastic Codes in China*, p. 124.

7 See *HYJ* 58, p. 304c24-25.

8 "Repentance in principle" or "ideal repentance" (K. *ich'am*, C. *lichan* 理懺) refers to the repentance that derives from recognizing that all things are ultimately unproduced (*anutpāda*). Rather than performing an actual repentance ceremony, in this form of repentance one would simply sit in

worshipper and the worshipped are conditionally generated from the true nature. Have profound faith that the sympathetic response [of the Buddha to your repentance] will not be missing, [just as] shadow and echo follow both [form and sound].

赴焚修、須早暮勤行、自責懈怠、知衆行次、不得雜亂、讚唄祝願、須誦文觀義、不得但隨音聲、不得韻曲不調、瞻敬尊顔、不得攀緣異境。須知自身罪障、猶如山海、須知理懺事懺、可以消除。深觀能禮所禮、皆從眞性緣起、深信感應不虛、影響相從。

[2. Admonitions to Monks]

When residing in the residence hall, you should defer to one another and pick no quarrels. You should help and support one another. Guard against trying to win arguments. Refrain from gathering for idle chatter. Refrain from wearing someone else's shoes by mistake. Refrain from sitting or lying down at the wrong spot. When conversing with guests, do not reveal your colleagues' dirty laundry but simply praise the Buddhist functions carried on in the monastery. When you go to the storeroom, you should not look at or listen to anything that might create suspicions about you. Unless it is an important matter, do not travel into the village, go around the countryside, or associate with the laity, or else you could incur the enmity

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meditation and contemplate the fact that one's transgressions are devoid of self-nature; once the essential principle of their innate nonproduction is realized, there is nothing left to transgress or to repent, thus instantaneously resolving all transgressions. "Repentance in deed" or "actual repentance" (K. *sach'am*, C. *shichan* 事懺) refers to the actual performance of a repentance or confession ritual, which may include ceremonies, chanting, invocations, etc. If one invokes the Buddha's name and confesses to one's transgressions, the Buddha's response will be forthcoming, releasing one from the results of one's transgressions. In addition, to repent while grasping at the characteristics of dharmas is repentance in deed; to recognize that everything is unconditioned is repentance in principle. See *Tiantai sijiao yi* 天台四教儀, *T* 1931:46.779a11, 18; *Mohe zhiguan* 摩訶止觀, *T* 1911:46.13c22-23; Hurvitz, "Chih-i," pp. 368-369.

of others and lose your religious sensibilities. Even if you do have to go out on important business, inform the abbot or the rector and let him know of your destination. If you enter a layperson's house, you must firmly keep right mindfulness. Be careful not to let the sights and sounds make you dissolute and corrupt your thoughts, let alone loosen your collar, laugh and joke, talk distractedly of trivial matters, or eat or drink at improper times, wrongly assuming that you are thereby engaging in "unconstrained practice," when actually you are deviating dangerously from the Buddhist precepts. Furthermore, once you have aroused the suspicions of sagacious and virtuous people, how will you ever again be considered wise?

居衆寮、須相讓不爭、須互相扶護、愼諍論勝負、愼聚頭閒話、愼誤著他鞋、愼坐臥越次。對客言談、不得揚於家醜、但讚院門佛事、不得詣庫房、見聞雜事、自生疑惑。非要事、不得遊州獵縣、與俗交通、令他憎嫉、失自道情。儻有要事出行、告住持人、及管衆者、令知去處、若入俗家、切須堅持正念、愼勿見色聞聲、流蕩邪心。又況披襟戲笑、亂說雜事、非時酒食、妄作無礙之行、深乖佛戒。又處賢善人、嫌疑之間、豈爲有智慧人也。

[3. Admonitions to Bhikṣus Resident in the Meditation Hall]

When residing in the retreat-society hall [viz., meditation hall], refrain from practicing together with *śramaṇeras* [novices]. Refrain from coming and going for personal matters. Refrain from noticing others' skillful and unskillful [acts]. Refrain from zealously pursuing words and letters [viz., studying]. Refrain from oversleeping. Refrain from distracting yourself in sensory activities. When you are participating in a [formal] dharma disquisition where the master has ascended the high seat, do not [be so overawed by] those teachings that you [hesitate,] presuming you are on sheer precipice, and inevitably cower and back away. On the other hand, do not think that you are already familiar with it and presume it is too simple. You should instead listen to it without any preconceptions; then it will certainly

be an occasion for you to understand his point. Do not go along with the rhetoricians who judge [a sermon's quality] merely by its eloquence. This is what is meant by the verse

"A snake drinks water and produces poison,
A cow drinks water and produces milk,"
Training wisely produces bodhi,
Training stupidly produces saṃsāra.[9]

住社堂、愼沙彌同行、愼人事往還、愼見他好惡、愼貪求文字、愼睡眠過度、愼散亂攀緣。若遇宗師、陞座說法、切不得於法、作懸崖想、生退屈心、或作慣聞想、生容易心、當須虛懷聞之、必有機發之時。不得隨學語者、但取口辦。所謂蛇飮水成毒、牛飮水成乳、智學成菩提、愚學成生死、是也。

Furthermore, do not think slightingly of your mentors in the dharma; in doing so, you create obstacles on the path, and you will not be able to make progress in your cultivation. You must be careful about this! The [*Perfection of Wisdom*] Treatise says, "It is like a man traveling at night together with a wicked person who carries a torch to show the way: if he will not accept the service of that man's light because the person is evil, he could end up falling into a hole or dropping into a pit."[10] Listening to the dharma is like treading on thin ice: directing your eyes and ears, you must listen to its profound sounds; respectfully calming your dusty [thoughts], appreciate its recondite purport. After [the master has finished and] left the hall, sit silently and reflect upon it. Should you have any doubts, consult widely with those who have understood previously. Ponder over it in the evening; inquire about it in the morning. Try not to fall short [in your understanding] by as much as a

9 The first two lines of the verse are quoted from the "Puxian xingyuan pin" of the *HYJ* 12, p. 717c16-17. This same verse is also cited in Yongming Yanshou's *Zongjing lu* 39, *T* 2016:48.649a4-5, a text with which Chinul was closely familiar and that seems to have been Chinul's source, since he cites another passage that appears just previously in Yanshou's text just below (see n. 12 *infra*).

10 Cf. *Dazhidu lun* [**Mahāprajñāpāramitāśāstra*] 41, *T* 1509:25.357c24-26.

strand of silk or hair. In this wise, you then will be able to develop right faith and will indeed be one who has embraced the Way.

又不得於主法人、生輕薄想。因之於道有障、不能進修、切須愼之。論云、「如人夜行、罪人執炬當路、若以人惡故、不受光明、墮坑落塹去矣。」聞法之次、如履薄冰、必須側耳目而聽玄音、肅情塵而賞幽致。下堂後、黙坐觀之、如有所疑、博問先覺、夕惕朝詢、不濫絲髮。如是、乃可能生正信、以道爲懷者歟。

The craving, desire, anger, and delusion to which we have become habituated since time immemorial bind the ground of thought (*ŭiji* 意地): although they may temporarily be subdued, they recur, like a fever that strikes on alternate days. At all times, you must right away make use of preparatory practices (S. *prayoga*, K. *kahaeng* 加行) *cum* expedients (S. *upāya*, K. *pangp'yŏn* 方便)[11] and the power of wisdom and take personal pains to deter and protect [against such tendencies]. While lazily wasting your days in pointless prattle, how can you aspire to the mind-doctrine [of Sŏn] and seek a way out [to salvation]? You merely need an opportunity to strengthen your will, reprove yourself, and not be indolent. Know your faults and turn toward the skillful. Reform and repent [your unskillful conduct]; control and tame [your distracted mind]. "Cultivate earnestly and the power of contemplation will intensify; train continuously and the aspects of practice will become increasingly pure. If you constantly think about how difficult it is to encounter [the dharma], your religious activities will always seem fresh. If you always remember how fortunate you are [to have encountered

[11] The Sino-Korean terms *kahaeng* 加行 and *pangp'yŏn* 方便 both render the Yogācāra term *prayoga*, referring to the preparatory practices that precede the experience of insight (*darśanamārga*); *pangp'yŏn* is the "old translation" used by such translators as Kumārajīva; *kahaeng* is the "new translation" adopted by Xuanzang and his translation team. To bring out the connotations of both terms, I render *pangp'yŏn* here by its more generic denotation of "expedients."

Buddhism], you will never backslide."[12] [If you persevere] in this way for a long, long time, naturally samādhi and prajñā will become consummately bright and you will see your own mind-nature; you will use compassion and wisdom like a conjurer and in turn ferry across sentient beings [to salvation]; you will become a great field of merit (S. *puṇyakṣetra*, K. *pokchŏn* 福田) for humans and divinities. You must work diligently at this!

無始習熟、愛欲恚癡、纏綿意地、暫伏還起、如隔日瘧、一切時中、直須用加行方便智慧之力、痛自遮護、豈可閑謾、遊談無根、虛喪天日、欲冀心宗、而求出路哉。但堅志節、責躬匪懈、知非遷善、改悔調柔。勤修而觀力轉深、鍊磨而行門益淨。長起難遭之想、道業恆新、常懷慶幸之心、終不退轉。如是久久、自然定慧圓明、見自心性、用如幻悲智、還度衆生、作人天大福田、切須勉之。

12 Chinul quotes here (without attribution) a section that is virtually identical to a passage from Yongming Yanshou's *Zongjing lu* 39, *T* 2016:48.648c9-11.

Moguja's Secrets on Cultivating the Mind

牧牛子修心訣
Moguja Susim kyŏl[1]

海東曹溪山沙門知訥撰

Written by
Chinul, a Śramaṇa from Chogye Mountain in Haedong

The triple world is blazing in affliction as if it were a house on fire.[2] How can you bear to tarry here and complacently undergo such ongoing suffering? If you wish to avoid wandering in saṃsāra, there is no better way than to seek buddhahood. If you want to become a buddha—understand that the buddha is the mind, so how can you search for the mind in the far distance? It is not

1 *HPC* 4.708b-714b; and cf. the recension in the Taishō Buddhist canon: *T* 2020:48.1005c-1009b. In the latest Revised Romanization of Korean, the title is transcribed as *Moguja Susim gyeol*. The Sinograph *kyŏl* 訣 refers to esoteric instructions, thus more precisely "acroamata," as I translate this character elsewhere in this book; in a title, however, I prefer the less pedantic rendering "secrets," as I translate the term here. In other editions, Chinul's cognomen Moguja is missing from the title.

2 Chinul is alluding here to the famous Parable of the Burning House from the *Lotus Sūtra*. See *Miaofa lianhua jing* 2, *T* 262:9.12c-13c; Leon Hurvitz, trans., *Scripture of the Lotus Blossom of the Fine Dharma*, pp. 58-62; see also *LJL*, p. 497b17. The "triple world" refers to the three realms of existence (*lokadhātu*): the realms of sensuality (or desire, *kāma*), subtle-materiality (or form, *rūpa*), and immateriality (or formlessness, *arūpa*).

outside the body. The physical body is a phantom, for it is subject to birth and death; the true mind is like space, for it is uninterrupted and immutable. Therefore, it is said, "These hundred bones will crumble and return to fire and wind. But One Thing is eternally numinous and envelops heaven and earth."[3]

三界熱惱、猶如火宅、其忍淹留、甘受長苦。欲免輪迴、莫若求佛、若欲求佛、佛卽是心、心何遠覓。不離身中。色身是假、有生有滅、眞心如空、不斷不變。故云、「百骸潰散、歸火歸風、一物長靈、蓋天蓋地。」

It is so tragic. People have been deluded for so long. They do not recognize that their own minds are the true buddhas. They do not recognize that their own natures are the true dharma. Wanting to search for the dharma, they still look in the distance for all the sages. Wanting to search for the Buddha, they will not observe their own minds. If they aspire to the path of buddhahood while obstinately holding to their sense that the Buddha is outside the mind or the dharma is outside the nature, then, even though they pass through kalpas as numerous as dust motes, burning their bodies, charring their arms, crushing their bones and exposing their marrow, or else writing sūtras with their own blood, never lying down to sleep, eating only once at the early-morning offering [during the *myo-hour* 卯, viz., 5 to 7 A.M.], or even reading through the doctrines of the entire canon and cultivating all sorts of ascetic practices, it is like trying to make rice by boiling sand—it will only add to their tribulation.[4]

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3 By Danxia Zichun 丹霞子淳 (1064-1117), in the Caodong 曹洞 lineage; from his verse "Wan zhuyin" 翫珠吟, appearing in *CDL* 30, p. 463b-c; see also *CDL* 20, p. 368b24-25. This passage is quoted also at *DHYL* 8, p. 843b. "Hundred bones" (K. *paekhae*, C. *bohai* 百骸) is an allusion to *Zhuangzi* 莊子, chap. ("Qi wu lun" 齊物論), sec. 3, p. 8.

4 Adapted from Wŏnhyo's *Palsim suhaeng chang* 發心修行章: "The practice of persons who have wisdom is to steam rice grains to prepare rice; the practice of persons without wisdom is to steam sand to prepare rice." *HPC* 1.841b5; Cho Myŏng-gi, ed., *Wŏnhyo taesa chŏnjip*, p. 605.

嗟夫。今之人迷來久矣、不識自心是眞佛、不識自性是眞法、欲求法而遠推諸聖、欲求佛而不觀己心。若言'心外有佛、性外有法、'堅執此情、欲求佛道者、縱經塵劫、燒身煉臂、敲骨出髓、刺血寫經、長坐不臥、一食卯齋、乃至轉讀一大藏教、修種種苦行、如蒸沙作飯、只益自勞爾。

If they would only understand their own minds, then approaches to dharma as numerous as the sands of the Ganges and uncountable sublime meanings would all be gained without seeking them. As the World Honored One said, "I see that all sentient beings everywhere are endowed with a tathāgata's wisdom and virtue."[5] He also said, "Sentient beings' illusory guises all take shape in the sublime mind of the Tathāgata's complete enlightenment."[6] Consequently, you should know that outside this mind there is no buddhahood that can be attained. All the buddhas of the past were merely persons who understood their minds. All the saints and sages of the present are likewise merely persons who have cultivated their minds. All religious cultivators in the future will rely on this dharma as well. I hope all of you who cultivate the path will never search outside. "The nature of the mind is untainted; it is originally consummate and complete in and of itself. If you will only leave behind false conditioning, you will be a 'such-like' buddha."[7]

但識自心、恒沙法門、無量妙義、不求而得。故世尊云、「普觀一切衆生、具有如來智慧德相。」又云、「一切衆生種種幻化、皆生如來圓覺妙心。」是知。離此心外、無佛可成。過去諸如來、只是明心底人、現在諸賢聖、亦是修心底人、未來

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5 *Avatamsakasūtra*, "Manifestation of the *Tathāgata*" chapter (Rulai chuxian pin 如來出現品), *HYJ* 51, p. 272c23-26.

6 Quoted from the *Yuanjue jing* 圓覺經 (*Complete Enlightenment Sūtra*), *YJJ*, p. 914a10-11. Chinul also quotes this passage in his *Encouragement to Practice*, exchange no. 4.

7 Chinul is quoting here without attribution from *CDL* 9, p. 268a21-22; and cf. Guling Shenzan 古靈神贊 (d.u.), disciple of Baizhang Huaihai 百丈懷海 (749-814); in *Chodang chip* 16, p. 104c25-26. A "'such-like' buddha" (*yŏyŏ pul* 如如佛) refers to the *dharmakāya buddha*.

修學人、當依如是法。願諸修道之人、切莫外求。心性無染、本自圓成、但離妄緣、卽如如佛。

[1]

Question: If you say that the buddha-nature exists in the body right now, then, since it is in the body, it is not separate from us ordinary persons. So why can we not see now this buddha-nature? Please explain this further so that we may understand.

問。若言佛性、現在此身、旣在身中、不離凡夫、因何我今、不見佛性? 更爲消釋、悉令開悟。

Chinul: It is in your body, but you do not see it. Ultimately, what is that thing that during the twelve time-periods of the day knows hunger and thirst, cold and heat, anger and joy? Now, this physical body is a construct of four physical conditions: earth, water, fire, and wind. Since this matter is passive and insentient, how can it see, hear, sense, and know? That which is able to see, hear, sense, and know is perforce your buddha-nature. For this reason, Linji [Yixuan 臨濟義玄] (d. 867) said, "The four great elements do not know how to expound dharma or listen to dharma. Empty space does not know how to expound dharma or listen to dharma. It is only that formless thing right before your eyes, clearly and brightly shining in isolation, that knows how to expound dharma or listen to dharma."[8] This "formless thing" is the dharma-seal of all the buddhas; it is your original mind. Since this buddha-nature exists in your body right now, why in vain do you search for it outside?

答。在汝身中、汝自不見。汝於十二時中、知飢知渴、知寒知熱、或嗔或喜、竟

8 *LJL*, p. 497b26-29.

是何物。且色身、是地水火風四緣所集、其質頑而無情、豈能見聞覺知。能見聞覺知者、必是汝佛性。故臨濟云、「四大不解說法聽法、虛空不解說法聽法。只汝目前、歷歷孤明、勿形段者、始解說法聽法。」所謂勿形段者、是諸佛之法印、亦是汝本來心也。則佛性現在汝身、何假外求。

In case you cannot accept this, I will mention some of the events surrounding a few of the ancient sages' entrance onto the path. These should allow you to resolve your doubts. Listen carefully and try to have faith.

Once long ago, a king who held heterodox views asked the Venerable Bharati:

"What is the buddha?"

The venerable one answered, "Seeing the nature is the buddha."

The king asked, "Has the master seen the nature yet, or not?"

The venerable one answered, "Yes, I have seen the buddha-nature."

"Where is the buddha-nature?"

"This nature is present when we're acting."

"During which actions? I don't see it now."

"It appears in this present action, but your majesty just doesn't see it."

"But do I have it too, or not?"

"If your majesty performs actions, there are none in which it is not present. If your majesty were not acting, its essence would be very difficult to see."

"But when one acts, at how many places does it appear?"

"It appears in eight different places."

"Would you describe these eight places?"

"In the womb it is called a fetus. On being born it is called a person. In the eyes it is called seeing and in the ears it is called hearing. In the nose it smells, in the tongue it talks, in the hands it grasps, and in the feet it runs. When it is expanded, it contains worlds as numerous as grains of sand. When it is compressed, it exists within one minute particle of dust. Those who have recognized it know that it is the buddha-nature; those

who have not call it the spirit."

As the king listened, his mind opened into awakening.[9]

汝若不信、略擧古聖入道因緣、令汝除疑、汝須諦信。「昔異見王、問婆羅提尊者曰。<何者是佛?> 尊者曰。<見性是佛。> 王曰。<師見性否?> 尊者曰。<我見佛性。> 王曰。<性在何處?> 尊者曰。<性在作用。> 王曰。<是何作用、我今不見?> 尊者曰。<今現作用、王自不見。> 王曰。<於我有否?> 尊者曰。<王若作用、無有不是、王若不用、體亦難見。> 王曰。<若當用時、幾處出現?> 尊者曰。<若出現時、當有其八。> 王曰。<其八出現、當爲我說?> 尊者曰。<在胎曰身、處世曰人、在眼曰見、在耳曰聞、在鼻曰辨香、在舌談論、在手執捉、在足運奔、徧現俱該沙界、收攝在一微塵。識者、知是佛性、不識者、喚作精魂。> 王聞、心卽開悟。」

In another case, a monk asked the master Guizong 歸宗:

> "What is the buddha?"
>
> The master answered, "I'll tell you now, but I'm afraid you won't believe me."
>
> "How would I dare not believe the sincere words of the master?"

9 *CDL* 3, p. 218b (the whole story appears at pp. 218a11-219a11); quoted also in *DHYL* 5, p. 829c. The Korean *igyŏn* (C. *yijian* 異見) is a common designation for devotees of non-Buddhist Indian religious sects; compare K. *osip igyŏn paramun nyŏ* 五十異見婆羅門女, C. *wushi yijian poluomen nü*, "fifty heterodox Brahmin women," in *Pusa benshengman lun* 4, *T* 160:3.341c18-19. Such sects were "heterodox" because they did not accept such basic Buddhist teachings as rebirth or causality; for a listing, see *Chang ahan jing* 7, *T* 1:1.42c1-3. Bharati was a prime exponent of the signless teaching (*musang chong* 無相宗)—one of the six major divisions of the Indian Buddhist tradition reputedly current in Bodhidharma's time (*CDL* 3, p. 217b3-5). Bharati was sent by Bodhidharma to reconvert the South Indian kings who had reverted to heterodox beliefs and were reviling the three jewels of Buddhism; see *CDL* 3, p. 218a-b.

The master said, "It's you!"

"How can you vouchsafe it (*poim* 保任)?"[10]

"If there is the slightest bit of dust in your eyes, flowers in the sky will fall profusely."

The monk heard this and understood.[11]

These stories I have just told about the sages of old entering the path are clear and simple; they do not strain the powers of comprehension. If you gain a bit of faith and understanding from these two cases, you will be walking hand in hand with the sages of old.

又「僧問歸宗和尚、<如何是佛?> 宗云、<我今向汝道、恐汝不信。> 僧云、<和尚誠言、焉敢不信。> 師云、<卽汝是。> 僧云、<如何保任?> 師云、<一翳在眼、空華亂墜。>」其僧、言下有省。上來所擧、古聖入道因緣、明白簡易、不妨省力。因此公案、若有信解處、卽與古聖、把手共行。

10 "Vouchsafe" (*poim* 保任) is an abbreviation for literally "preserve and keep" (*poho imji* 保護任持), which in Sŏn texts typically refers to the "maintaining practice" (*poimhaeng* 保任行) that follows enlightenment, viz., cultivation that relies on one's prior awakening experience. But this sense of "maintaining" is often extended to be almost a "guarantee" or "vouchsafement" about the veracity of a Sŏn master's statements concerning enlightenment. This sense is found in *Dahui's Records*, where he says, for example, "When body, speech, and mind are kept pure, this is called the Buddha's appearance in the world; when body, speech, and mind are impure, this is called the Buddha's extinction. I now vouchsafe to you that this matter has never been false. What is meant by 'this matter'? What is meant by 'vouchsafe'?" *DHYL* 2, p. 820a1-3.

11 There are several monks who use the toponym Guizong, after the monastery of Guizongsi. Guizong Zhichang 歸宗智常 (d.u.), a direct disciple of Mazu Daoyi 馬祖道一 (709-788) in the Hongzhou lineage of early Chan, is one; for his biography, see *CDL* 7, pp. 255c-256b. A second monk is Guizong Cezhen 歸宗策眞 (?-979), a disciple of Fayan Wenyi 法眼文益 (885-958), founder of the Fayan 法眼 school of the mature Chan tradition; for his biography, see *CDL* 25, p. 417a3-22. This precise exchange is, however, not found in either biography. For a similar exchange, in which Guizong Cezhen asks this question and receives the same reply from Fayan, see case 7 in the *Blue Cliff Record*; see *Biyan lu* 1, *T* 2003:48.147a; Cleary and Cleary, trans., *Blue Cliff Record*, p. 46. "Flowers in the sky" seems to be something akin to an ocular migraine and is a common metaphor for delusion (viz., seeing things that are not there).

[2]

Question: You talk about "seeing the nature." But if one has truly seen the nature, one becomes an [enlightened] sage and, unlike other people, should be able to manifest the superpowers (K. *sint'ong* 神, S. *abhijñā*) and transformations of form (S. *pariṇāma*, K. *pyŏnhwa* 變化)? How is it, then, that among those who cultivate the mind nowadays, there is not a single person who displays these superpowers and transformations of form?

問。汝言見性、若眞見性、卽是聖人、應現神通變化、與人有殊。何故、今時修心之輩、無有一人、發現神通變化耶?

Chinul: You should not utter absurdities lightly; to be unable to differentiate the perverse from the noble is to be a deluded and confused person. Nowadays, you people who are training on the path chat about truth with your mouths, but your minds cower from it in discouragement and end up falling into the error of [underestimating yourselves by presuming that] you do not share [in the buddha-nature]. This is why you have doubts. You train on the path but do not know the proper sequence [of practice]. You talk about truth but do not distinguish the root from the branches. This is called wrong view; it is not called cultivation. You are not only deceiving yourselves; you are deceiving others, too. How can you not be on your guard against this?

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12 The superpowers or spiritual powers (*abhijñā*) refer to a list of six supranormal powers that are by-products of meditation: (1) various psychical and magical powers (*ṛddhividdhi*), such as the ability to pass through walls and walk on water; (2) clairvoyance (lit., "divine eye," S. *divyacakṣus*), the ability to see from afar and to perceive how beings fare in accordance with their deeds; (3) clairaudience (lit., "divine ear," S. *divyaśrotra*), the ability to hear from afar; (4) the ability to remember one's own former lives (*purvanivāsānusmṛti*); (5) the knowledge of others' states of mind (*cetoparyāyābhijñāna*); (6) knowledge of the extinction of the contaminants (*āsravakṣaya*). The first five of these powers are considered to be mundane (*laukika*) achievements, which are gained through still more profound refinement of the fourth stage of meditative absorption (*dhyāna*). The sixth power is said to be supramundane (*lokottara*) and is attainable through the cultivation of insight (*vipaśyanā*) into the Buddhist truths. The first, second, and sixth are also called the three kinds of knowledge (*trividyā*).

答。汝不得輕發狂言。不分邪正、是爲迷倒之人。今時學道之人、口談眞理、心生退屈、返墮無分之失者、皆汝所疑。學道而不知先後、說理而不分本末者、是名邪見、不名修學。非唯自誤、兼亦誤他、其可不愼歟。

Now, there are many approaches for accessing the path, but if we focus on what is essential, they are all subsumed under the twofold approach of sudden awakening and gradual cultivation. Although some have advocated sudden awakening/sudden cultivation, this is the access for people of extraordinary spiritual faculties. If you were to probe their pasts, you would see that already for many lifetimes their cultivation has been based on [the insights gained in a previous] awakening. After sustained gradual permeation, now, in this lifetime, these people hear [the dharma] and awaken: in one moment [their practice is brought to a] sudden conclusion. But if we try to explain this according to the facts, then this capacity [for sudden awakening/sudden cultivation] is also the result of an initial awakening and its subsequent cultivation. Consequently, this twofold approach of sudden [awakening] and gradual [cultivation] is the track followed by thousands of sages. Hence, there were none of the sages of old who did not first have an awakening, subsequently cultivate it, and, as a result of that cultivation, finally gain realization.

夫入道多門、以要言之、不出頓悟漸修兩門耳。雖曰、頓悟頓修、是最上根機得入也。若推過去、已是多生、依悟而修、漸熏而來、至于今生、聞卽開悟、一時頓畢。以實而論、是亦先悟後修之機也。則而此頓漸兩門、是千聖軌轍也。則從上諸聖、莫不先悟後修、因修乃證。

The "superpowers and transformations of form" you mentioned appear because of the gradual permeation of cultivation based on [an initial] awakening; it is not that they appear simultaneously with that awakening. As it is said in the sūtras, "The principle is awakened to suddenly, and is forged in accordance with this awakening. Phenomena cannot be removed

suddenly; they are brought to an end sequentially."[13] For this reason, Guifeng 圭峯, in a profound explanation of the meaning of initial awakening followed by subsequent cultivation, said,

> We may know that a frozen pond is entirely water, but the sun's heat is necessary to melt it. We may awaken to the fact that an ordinary person is a buddha, but the power of dharma is necessary for it to permeate our cultivation. When that [pond's] ice has melted, the water flows freely and we can then use its efficacy for irrigation and cleaning. When delusion is extinguished, the mind will become numinous and dynamic and, in response, will make manifest its function of penetrating illumination.[14]

> 所言神通變化、依悟而修、漸熏所現、非謂悟時、卽發現也。如經云、「理卽頓悟、乘悟併消、事非頓除、因次第盡。」故圭峯、深明先悟後修之義曰、「識氷池而全水、借陽氣以鎔消、悟凡夫而卽佛、資法力以熏修。氷消則水流潤、方呈漑滌之功、妄盡則心靈通、應現通光之用。」

These [quotations should] make it clear that [the ability to manifest] superpowers and transformations of form in the phenomenal sphere cannot be perfected in a day: these are made manifest through gradual permeation.

Moreover, in the case of accomplished persons, superpowers in the phenomenal sphere are like eerie apparitions; they are only ancillary by-products of sanctity.[15] Although sages might display them, they do not give them undue emphasis. Nowadays, deluded and ignorant people wrongly

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13 This quotation appears in the apocryphal **Śūraṃgamasūtra*, *Shoulengyan jing* 10, *T* 945:19. 155a8-9. Chinul is probably quoting it indirectly from *Dahui's Records*, where the passage is cited repeatedly, though also without attribution; see, among others, *DHYL* 22, p. 903b21-22; *DHYL* 24, p. 912c1; *DHYL* 25, p. 920a12; *DHYL* 26, p. 920a12-13.

14 The fourth in a series of ten exchanges between Guifeng Zongmi 圭峰宗密 and an otherwise unidentified Mountain Man Shi 史山人; quoted in *CDL* 13, p. 307b13-19. This same exchange is cited, with slight differences, in *Encouragement to Practice*, exchange no. 2.

15 Cf. the statement in *Yuanzhou Yangshan Huiji Chanshi yulu*, *T* 1990:47.586a6; quoted in *Encouragement to Practice*, exchange no. 2.

assume that one moment of awakening manifests in turn incalculable sublime functions, as well as magic and miracles. This is the sort of understanding to which I was referring when I said that you did not know the proper sequence of practice and did not distinguish the root from the branches. To seek the path to buddhahood while not knowing the proper sequence [of practice or distinguishing] the root and the branches is like trying to insert a square peg into a round hole. How is this not a grave mistake? Since they do not know of any expedients, they consequently [hesitate], presuming they have reached a sheer precipice, and allow themselves to cower and back away in discouragement. Alas, many are those who have thus broken their ties with the spiritual lineage of the buddhas. Since they neither understand for themselves nor believe that others have had any experience of the understanding-awakening, when they see someone without superpowers they act insolently, ridiculing the saints and insulting the sages. This is really quite pitiful!

是知。事上神通變化、非一日之能成、乃漸熏而發現也。況事上神通、於達人分上、猶爲妖怪之事、亦是聖末邊事。雖或現之、不可要用。今時迷癡輩、妄謂一念悟時、卽隨現無量妙用神通變化、若作是解、所謂不知先後、亦不分本末也。既不知先後本末、欲求佛道、如將方木逗圓孔也。豈非大錯。既不知方便故、作懸崖之想、自生退屈、斷佛種性者、不爲不多矣。既自未明、亦未信他人有解悟處、見無神通者、乃生輕慢、欺賢誑聖、良可悲哉。

[3]

Question: You said, "This twofold approach of sudden awakening/gradual cultivation is the track followed by thousands of sages." But if awakening is really sudden awakening, what is the point of gradual cultivation? And if cultivation means gradual cultivation, how can you speak of sudden awakening? We hope that you will expound further on these two aspects of sudden and gradual and resolve our remaining doubts.

問。汝言、<頓悟漸修兩門、千聖軌轍也、> 悟旣頓悟、何假漸修、修若漸修、何言頓悟? 頓漸二義、更爲宣說、令絕餘疑。

Chinul: As for "sudden awakening," when the ordinary person is deluded, he assumes that the four great elements are his body and the deluded thoughts are his mind. He does not know that his own nature is the true dharma-body; he does not know that his own numinous awareness (*yŏngji* 靈知) is the true Buddha. As he wanders hither and thither, looking for the buddha outside his mind, a spiritual mentor might direct him to the entrance to the road [leading to salvation]. If in one moment of thought he then follows back the light [of his mind to its source] and sees his own original nature, he will discover that the ground of this nature is innately free of afflictions (*kleśa*), and that he himself is originally endowed with the nature of wisdom that is free from the contaminants (*āsrava*), which is not a hair's breadth different from that of all the buddhas.[16] Hence it is called sudden awakening.

答。頓悟者、凡夫迷時、四大爲身、妄想爲心、不知自性是眞法身、不知自己靈知是眞佛、心外覓佛、波波浪走、忽被善知識、指示入路、一念廻光、見自本性。而此性地、元無煩惱、無漏智性、本自具足、卽與諸佛、分毫不殊、故云頓悟也。

As for "gradual cultivation," although he has awakened to the fact that his original nature is no different from that of the buddhas, the beginningless proclivities of habit (*vāsanā*) are extremely difficult to remove suddenly. Therefore he must continue to cultivate while relying on this awakening so

16 Here Chinul is closely paraphrasing Zongmi's description of sudden awakening in his *CYJDX*, p. 399b.

that this efficacy of gradual suffusion is perfected; he constantly nurtures the embryo of sanctity,[17] and after a long, long time he becomes a sage. Hence it is called gradual cultivation. It is like the maturation of an infant: from the day of its birth, [an infant] is endowed with all its faculties, just like any other [human being], but its physical capacities are not yet fully developed; it is only after the passage of many months and years that it will finally mature into an adult.[18]

漸修者、雖悟本性、與佛無殊、無始習氣、難卒頓除。故依悟而修、漸熏功成、長養聖胎、久久成聖、故云漸修也。比如孩子、初生之日、諸根具足、與他無異、然其力未充、頗經歲月、方始成人。

[4]

Question: Through what expedients is it possible in one moment of thought to trace back [the radiance of one's sense] faculties and awaken to the self-nature?

問。作何方便、一念廻機、便悟自性?

Chinul: [The numinous awareness] is just your own mind; what other

17 The "embryo of sanctity" (*sŏngt'ae* 聖胎) refers to the adept on the three stages of worthiness (*samhyŏn* 三賢), the three initial stages of the bodhisattva path prior to the bodhisattva *bhūmis*: viz., the ten abidings, ten practices, and ten dedications. In Sŏn texts, the phrase "constantly nurture the embryo of sanctity" refers to cultivation that follows the initial understanding-awakening, during which the inchoate embryo of buddhahood is nurtured until finally the fetus matures and is born into the "family," or lineage, of the buddhas at the initial level of the ten *bhūmis*. This phrase is adapted from the *Mazu Yulu*, *XZJ* 1304:119.811a10.

18 "Physical capacities" is literally "strength," "dynamism" (K. *yŏk* 力). Chinul adapts this simile of the infant from Zongmi; see *CYJDX*, p. 407c19-20; and cf. Zongmi's description quoted in *CDL* 13, p. 307b12-13.

expedients do you need? If you think you need expedients in order to seek understanding, you are like a person who, because he does not see his own eyes, assumes that he has no eyes and decides to find some way to see. But since he does in fact have eyes, how else is he supposed to see? If he realizes that in fact he has never lost [his eyes], this is then the same as seeing his eyes, and he no longer would try to find a way to see. How then would he have any thoughts that he could not see? Your own numinous awareness is exactly the same: since it is your own mind, how else are you going to understand? If you seek some other way to understand, you will never succeed in understanding. Simply knowing that there is nothing you need to understand is in fact seeing the nature.

答。只汝自心、若作什麼方便。若作方便、更求解會、比如有人、不見自眼、以謂無眼、更欲求見、旣是自眼、如何更見。若知不失、卽爲見眼。更無求見之心、豈有不見之想。自己靈知、亦復如是、旣是自心、何更求會。若欲求會、便會不得、但知不會、是卽見性。

[5]

Question: When a person of superlative ability hears the dharma, he understands easily. Average and inferior persons, however, are not without doubt and confusion. Would you explain some expedients that will enable the deluded too to gain access [to enlightenment]?

問。上上之人、聞卽易會、中下之人、不無疑惑。更說方便、令迷者趣入。

Chinul: The path is not related to knowing or not knowing.[19] You should

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[19] Quoting Nanchuan Puyuan's 南泉普願 (748-834) instruction to Zhaochou Congshen 趙州從諗 (778-897), which brought his famous student to awakening; *CDL* 10, p. 276c17.

get rid of the mind that clings to its delusion and waits for enlightenment to occur, and listen to my words.

Since all dharmas are like dreams or conjuring tricks, deluded thoughts are originally calm and the dusty sense-spheres are originally empty. At the point where all dharmas are empty, the numinous awareness is unobscured. That is, this mind of void and calm, numinous awareness is your original face (K. *pollae myŏnmok* 本來面目). It is also the dharma-seal transmitted without a break by all the buddhas of the three time-periods, the successive generations of patriarchs and teachers, and the spiritual advisors of this world. If you awaken to this mind, then this is truly what is called not climbing the rungs of a ladder: you ascend straight to the stage of buddhahood and each step transcends the three realms of existence [S. *traidhātuka*, of sensuality, subtle-materiality, and immateriality]. Returning home, your doubts will be instantly resolved, and you will become the teacher of humans and divinities. Endowed with both compassion and wisdom and fully endowed with the twofold benefit [of oneself and others], you will be worthy of receiving the offerings of humans and divinities. Each day you can use ten-thousand taels of gold [without incurring any debt]. If you can do this, you will be a great man (S. *mahāpuruṣa*, K. *taejangbu* 大丈夫) who will have indeed finished the tasks of this life.

答。道不屬知不知。汝除却將迷待悟之心、聽我言說。諸法如夢、亦如幻化故、妄念本寂、塵境本空。諸法皆空之處、靈知不昧、卽此空寂靈知之心、是汝本來面目、亦是三世諸佛、歷代祖師、天下善知識、密密相轉底法印也。若悟此心、眞所謂不踐階梯、徑登佛地、步步超三界、歸家頓絶疑、便與人天爲師、悲智相資、具足二利、堪受人天供養、日消萬兩黃金。汝若如是、眞大丈夫、一生能事已畢矣。

[6]

Question: For people like us, what is this mind of void and calm, numinous awareness?

問。據吾分上、何者、是空寂靈知之心耶?

Chinul: What has just asked me this question is precisely your mind of void and calm, numinous awareness. Why don't you trace back its radiance rather than looking for it outside? For the benefit of people like you, I will now point straight to your original mind so that you can awaken. You should clear your minds and listen to my words.

答。汝今問我者、是汝空寂靈知之心、何不返照、猶爲外覓。我今、據汝分上、直指本心、令汝便悟、汝須淨心、聽我言說。

From morning to evening, throughout the twelve periods of the day, during all your actions and activities—whether you are hearing or seeing, laughing or talking, angry or happy, engaging in propriety or impropriety—speak! Ultimately who is it that is able to perform all these actions? If you say that it is the physical body that is acting, then at the moment when a person's life comes to an end, even though the body has not yet decayed, how is it that the eyes cannot see, the ears cannot hear, the nose cannot smell, the tongue cannot talk, the body cannot move, the hands cannot grasp, and the feet cannot run? You should know that what is capable of seeing, hearing, moving, and acting is perforce your original mind; it is not your physical body. Furthermore, the four elements that make up the physical body are by nature empty; they are like reflections in a mirror or the moon's [reflection] in water. How can they be clear and constantly aware, always bright and never benighted—and, when stimulated, be able to put into operation sublime functions as numerous as the sands of the Ganges? For this reason it is said, "Superpowers and sublime functions are drawing water and carrying firewood."[20]

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[20] A famous line attributed to Pang Yun 龐蘊 (740-808), lay disciple of Mazu Daoyi 馬祖道一 (709-788); quoted in *CDL* 8, p. 263b.

從朝至暮、十二時中、或聞或見、或笑或語、或嗔或喜、或是或非、種種施爲運轉。且道。畢竟、是誰能伊麼運轉施爲耶? 若言色身運轉、何故、有人、一念命終、都未壞爛、卽眼不自見、耳不能聞、鼻不辨香、舌不談論、身不動搖、手不執捉、足不運奔耶? 是知。能見聞動作、必是汝本心、不是汝色身也。況此色身、四大性空、如鏡中像、亦如水月、豈能了了常知、明明不昧、感而遂通恒沙妙用也。故云、「神通并妙用、運水及般柴。」

Now, there are many points at which to access the principle.[21] I will point out one approach that will allow you to return to the source.

Chinul: Do you hear the sounds of that crow cawing and that magpie calling?

Student: Yes.

Chinul: Trace them back and listen to your hearing-nature. Are there many sounds there?

Student: At that place, all sounds and discriminations are unascertainable.

Chinul: Marvelous! Marvelous! This is Avalokiteśvara's method for accessing the principle.[22] Let me ask you again. You

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21 Referring to the first of the "two accesses" (*iip* 二入), two major approaches to practice attributed to Bodhidharma 菩提達磨 in his *Erru sixing lun* 二入四行論 (*Treatise on the Two Accesses and Four Practices*): the access of principle (*iip* 理入) and the access of practice (*haengnip* 行入). The access of principle involves the radical disentanglement from all discrimination through firm faith in the nondual nature of the mind. The access of practice involves four types of cultivation that develop skillful qualities and remove unskillful faults. See *CDL* 30, p. 458b21-27; and cf. *Vajrasamādhisūtra*, *Jin'gang sanmei jing*, *T* 273:9.396c7-15, translated by Robert E. Buswell, Jr. , *The Formation of Ch'an Ideology in China and Korea: The Vajrasamādhi-Sūtra*, *a Buddhist Apocryphon*, p. 215; and Robert E. Buswell, Jr., *Cultivating Original Enlightenment: Wŏnhyo's Exposition of the Vajrasamādhi-Sūtra (Kŭmgang Sammaegyŏng Non)*, pp. 181-182. For extensive discussion of these two accesses, see Buswell, *Ch'an Ideology*, pp. 126-137.

22 Avalokiteśvara's method for tracing hearing to its source in the mind was praised by Śākyamuni Buddha in the apocryphal **Śūraṃgamasūtra* as the ideal practice for people in a degenerate age; see *Shoulengyan jing* 6, *T* 945:19.128b-129c.

said, "At that place, all sounds and discriminations are unascertainable." But since they are unascertainable, at such a time isn't the hearing-nature just empty?

Student: Originally it is not empty. It is always bright and never benighted.

Chinul: What is this essence that is not empty?

Student: As it has no form or shape, it is ineffable.

Chinul: This is the life force of all the buddhas and patriarchs—have no further doubts. Since it has no form or shape, how can it be either large or small? Since it is neither large nor small, how can it have any boundaries? Since it has no boundaries, it cannot have either inside or outside. Since there is no inside or outside, there is no far or near. As there is no far or near, there is no here or there. As there is no here or there, there is no coming or going. As there is no coming or going, there is no birth or death. As there is no birth or death, there is no past or present. As there is no past or present, there is no delusion or awakening. As there is no delusion or awakening, there is no ordinary person or sage. As there is no ordinary person or sage, there is no purity or impurity. Since there is no impurity or purity, there is no right or wrong. Since there is no right or wrong, names and words do not apply to it. Since none of these concepts apply, all sense-bases and sense-objects, all deluded thoughts, even forms and shapes, names and words are all inapplicable. Hence how can it be anything but originally void and calm and originally no-thing?

且入理多端、指汝一門、令汝還源。「汝還聞鵶鳴鵲噪之聲麼?」曰、「聞。」曰、「汝返聞汝聞性。還有許多聲麼?」曰、「到這裏、一切聲一切分別、俱不可得。」曰、「奇哉奇哉。此是觀音入理之門。我更問儞、儞道。到這裏、一切聲一切分別、摠不可得、旣不可得、當伊麼時、莫是虛空麼?」曰、「元來不空、明明不昧。」曰、「作麼生、是不空之體?」曰、「亦無相貌、言之不可及。」曰、「此是

諸佛諸祖壽命、更莫疑也。旣無相貌、還有大小麼? 旣無大小、還有邊際麼? 無邊際故、無內外、無內外故、無遠近、無遠近故、無彼此。無彼此、則無往來、無往來、則無生死、無生死、則無古今、無古今、則無迷悟、無迷悟、則無凡聖、無凡聖、則無染淨、無染淨、則無是非、無是非、則一切名言、俱不可得。旣揔無、如是一切根境、一切妄念、乃至種種相貌、種種名言、俱不可得、此豈非本來空寂、本來無物也。」

Nevertheless, at that point where all dharmas are empty, the numinous awareness is not obscured. It is not the same as insentience, for its nature is spiritually deft. This is your pure mind-essence of void and calm, numinous awareness. This pure, void, and calm mind is that mind of outstanding purity and brilliance of all the buddhas of the three time-periods; it is that enlightened nature which is the original source of all sentient beings. One who awakens to it and safeguards that [awakening] will then abide in the unitary, "such," and immovable liberation. One who is deluded and turns his back on it cycles between the six rebirth destinies (S. *ṣaḍgati*, K. *yukch'wi* 六趣, viz., hell denizens, ghosts, asuras, animals, human beings, and divinities), wandering in saṃsāra for vast numbers of kalpas. As it is said, "One who is confused about the one mind and cycles between the six destinies passes on and is active. But one who awakens to the *dharmadhātu* and returns to the one mind arrives and is still."[23]

然諸法皆空之處、靈知不昧、不同無情、性自神解。此是汝空寂靈知、清淨心體。而此清淨空寂之心、是三世諸佛、勝淨明心、亦是衆生本源覺性。悟此而守之者、坐一如而不動解脫、迷此而背之者、往六趣而長劫輪廻。故云、「迷一心而往六趣者、去也動也、悟法界而復一心者、來也靜也。」

Although there is a distinction between delusion and awakening, at their original source they are one. Therefore, it is said, "The term 'dharma' means

23 By Chengguan (澄觀 738-840), the fourth Huayan patriarch, in his *Dafangguang fo huayan jing suishou yanyi chao* 1, *T* 1736:36.1b22-24.

the mind of the sentient being."[24] But since there is neither more of this void and calm mind in the sage nor less of it in the ordinary person, in the wisdom of the sage it is no brighter; hidden in the mind of the ordinary person it is no darker. Since there is neither more of it in the sage nor less of it in the ordinary person, how are the buddhas and patriarchs any different from other human beings? The only thing that makes them different is that they can protect their minds and thoughts, nothing more.

If you have sufficient faith and your doubts suddenly vanish, you will display the will of a great man and generate authentic vision and understanding; if you know its taste for yourself, arrive at the stage of self-affirmation [and thus gain understanding of your true nature], then this is the experience of the understanding-awakening achieved by those who have cultivated the mind. Since no further steps or sequences are involved, it is called "sudden." Therefore it is said, "When in the cause of faith one meshes without the slightest degree of error with all the qualities of the fruition of buddhahood, faith is achieved."[25]

雖迷悟之有殊、乃本源則一也。所以云、「所言法者、謂衆生心。」而此空寂之心、在聖而不增、在凡而不減。故在聖智而不耀、隱凡心而不昧。旣不增於聖、不少於凡、佛祖奚以異於人。而所以異於人者、能自護心念耳。汝若信得及疑情頓息、出丈夫之志、發眞正見解、親嘗其味、自到自肯之地、則是爲修心之人、解悟處也。更無階級次第、故云頓也。如云、「於信因中、契諸佛果德、分毫不殊、方成信也。」

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Question: Since one awakens to this principle, no further steps or sequences are involved. Why then do you presume that there is subsequent cultivation,

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24 In the *Awakening of Faith*, *DSQXL*, p. 575c21.

25 By Li Tongxuan in his *Exposition of the Avataṃsakasūtra*, *XHYJL* 14, p. 809b; quoted also in Chinul's *Hwaŏm non chŏryo*, pp. 267-268 (*HPC* 2.825b24-c1), with slight changes.

gradual permeation, and gradual achievement?

問。旣悟此理、更無階級、何假後修、漸熏漸成耶?

Chinul: The meaning of gradual cultivation subsequent to awakening has been explained fully before. But since your doubts persist, it seems that I will have to explain it again. You should clear your minds and listen carefully!

For vast numbers of kalpas without beginning, up to today, ordinary persons have cycled between the five rebirth destinies, coming and going between birth and death. They obstinately cling to conceptions of "self," and over a long period of time, they have created their natures out of false thoughts, inverted views, ignorance, and various proclivities of habit. Although, in this present life, they might suddenly awaken to the fact that their self-natures are originally void and calm and no different from that of the buddhas, these past proclivities are exceedingly difficult to eradicate. Consequently, when they come into contact with either favorable or adverse objects, then anger or happiness, propriety or impropriety, blaze forth, and their adventitious afflictions (S. *āgantukakleśa*) are no different from before. If they do not increase their efforts and apply their dynamism through their prajñā, how will they ever be able to counteract ignorance and reach that land of great rest and repose? As [Guifeng Zongmi] said, "Although through sudden awakening, one is the same as the buddhas, the proclivities that have been built up over many lives are deep-rooted. The wind ceases, but the waves still surge; the principle appears, but thoughts still invade."[26]

答。悟後漸修之義、前已具說、而復疑情未釋、不妨重說。汝須淨心、諦聽諦聽。凡夫、無始廣大劫來、至于今日、流轉五道、生來死去、堅執我相、妄想顚倒、無明種習、久與成性。雖到今生、頓悟自性、本來空寂、與佛無殊、而此舊習、卒難除斷。故逢逆順境、嗔喜是非、熾然起滅、客塵煩惱、與前無異。若不以般

26 Quoting Zongmi's *Yuanjue jing daochang xiuzheng yi* 3, *XZJ* 1449:128.747b11-12.

若、加功著力、焉能對治無明、得到大休大歇之地。如云、「頓悟雖同佛、多生習氣深、風停波尚湧、理現念猶侵。」

Sŏn Master [Dahui Zong]gao [大慧宗]杲 said: "Often gifted people [lit., "people of sharp faculties"] are able to break through this matter and achieve sudden awakening without expending a lot of energy. Then they come to think it was easy and so do not cultivate the counteragents [to the afflictions]. As the days lengthen and months deepen, they simply go with the flow just as before and are unable to avoid saṃsāra."[27] How, then, how could you neglect subsequent cultivation simply because of one moment of awakening? For this reason, after awakening, you must be constantly on your guard. If deluded thoughts suddenly arise, do not chase after them: reduce them and reduce them again until you reach the unconditioned.[28] Then and only then will [your practice reach] completion. This is what is meant by the practice of ox-herding (K. *mogu haeng* 牧牛行) that follows awakening, [which is performed by] all the wise advisors under heaven.

又杲禪師云、「往往、利根之輩、不費多力、打發此事、便生容易之心、更不修治、日久月深、依前流浪、未免輪廻。」則豈可以一期所悟、便撥置後修耶? 故悟後、長須照察、妄念忽起、都不隨之、損之又損、以至無爲、方始究竟。天下善知識、悟後牧牛行、是也。

Nevertheless, although you must cultivate further, you have already awakened suddenly to the fact that deluded thoughts are originally void and the mind-nature is originally pure. Thus you eradicate evil, but you eradicate it without actually eradicating anything; you cultivate the wholesome, but

27 *DHYL* 26, p. 920a7-11.

28 Adapted from *Laozi* 48: "Keep on diminishing and diminishing until you reach the state of No-ado [*muwi* 無爲]"; translation from John C. H. Wu, *Lao Tzu*, pp. 68-69. This same passage is also quoted at the end of *Encouragement to Practice*.

you cultivate it without actually cultivating anything. This is true cultivation and true eradication. For this reason [Guifeng Zongmi] said, "Although one may be prepared to cultivate the manifold practices [of the bodhisattva], no-thought is the origin of them all."[29] Guifeng summed up [the distinction] between the implications of initial awakening and subsequent cultivation when he said:

One has the sudden awakening to the fact that one's nature is originally free of affliction and that one is originally in full possession of the uncontaminated (*anāsrava*) wisdom-nature that is no different from that of the buddhas. To cultivate while relying on this [awakening] is called Supreme-Vehicle Sŏn; it is also called the pure Sŏn of the tathāgatas. If thought-moment after thought-moment one continues to develop one's training, then naturally one will gradually attain to hundreds of thousands of samādhis. What has been transmitted successively in the school of Bodhidharma is this Sŏn.[30]

Hence the two aspects of sudden awakening and gradual cultivation are like the two wheels of a cart: neither one can be missing.

雖有後修、已先頓悟妄念本空、心性本淨、於惡斷斷而無斷、於善修修而無修。此乃眞修眞斷矣。故云、「雖備修萬行、唯以無念爲宗。」圭峯、摠判先悟後

29 From Zongmi's *CYJDX* 2, p. 403a6. Elsewhere, Zongmi attributes this quote to his Chan predecessor Heze Shenhui 荷澤神會; see *Pŏpchip pyŏrhaengnok chŏryo* (*Excerpts from the Dharma Collection and Special Practice Record*, part II, "The Ho-tse School," translated in *KAZ*, p. 266), and CXT, p. 872a.

30 Supreme-Vehicle (Śreṣṭayāna) Sŏn (Ch'oesangsŭng Sŏn 最上乘禪) is the highest of the five types of Sŏn outlined by Zongmi, who uses the term to refer to the way of Patriarchal Sŏn. In this form of Sŏn, adepts suddenly awaken to the inherent purity of their own minds and realize that they are originally buddhas; see *CYJDX*, p. 399b17-22, with slight differences. All five types are listed and discussed in Chinul's *Encouragement to Practice*, exchange no. 3. The term "pure Sŏn of the tathāgatas" (K. *yŏrae chŏngjŏng sŏn*; C. *rulai qingjing Chan*) appears at *Lengqie jing* [*Laṇkāvatārasūtra*] 2, *T* 670:16.492a27.

修之義云。「頓悟此性、元無煩惱、無漏智性、本自具足、與佛無殊、依此而修者、是名最上乘禪、亦名如來清淨禪也。若能念念修習、自然漸得百千三昧、達磨門下、轉展相傳者、是此禪也。」則頓悟漸修之義、如車二輪、闕一不可。

Some people do not realize that the nature of merit and demerit is empty; they sit rigidly without moving and suppress both body and mind, like a rock crushing grass.[31] To regard this as cultivation of the mind is a great delusion. For this reason it is said, "*Śrāvakas* eradicate their delusions thought after thought, but the thought to perform this eradication is a brigand."[32] If they would just correctly contemplate the fact that killing, stealing, sexual misconduct, and lying all arise from the nature, then the production [of these transgressions] would be the same as their nonproduction. Since at that point these would then be calmed, what else would need to be eradicated? As [Yanshou] said, "Do not fear the arising of thoughts: only be concerned lest your awareness of them be tardy."[33] [Zongmi] also said, "If we are aware of a thought at the moment it arises, then in that very awareness it vanishes."[34]

或者、不知善惡性空、堅坐不動、捺伏身心、如石壓草、以爲修心、是大惑矣。故云、「聲聞、心心斷惑、能斷之心是賊。」但諦觀殺盜婬妄、從性而起、起卽無起、當處便寂、何須更斷? 所以云、「不怕念起、唯恐覺遲。」又云、「念起卽覺、覺之卽無。」

In the case of a person who has had an awakening, although he still has adventitious afflictions, these have all been clarified into ghee. If he merely reflects on the fact that delusion is without basis, then all of these three

31 For this simile of a rock crushing grass, see *DHYL* 26, p. 921b27.

32 By Baozhi 寶誌 (418-514) in his *Gāthā in Praise of the Mahāyāna* (*Dasheng zan* 大乘讚), *CDL* 29, p. 450a1.

33 By Yongming Yanshou in his *Zongjing lu* 38, *T* 2016:48.638a18-19.

34 By Guifeng Zongmi in *CYJDX* 2, p. 403a5-6; see also *DCSPR* and *ZXT*, p. 872a4.

realms of existence, [which are like] flowers in the sky, are like smoke swirling in the wind, and the six phantom sense-objects are like ice melting in hot water. If thought-moment after thought-moment he continues to train in this manner, does not neglect his attentiveness (*chogo* 照顧) , and maintains samādhi and prajñā equally, then lust and hatred will naturally fade away, and compassion and wisdom will naturally increase in brightness; unwholesome actions will naturally cease, and meritorious practices will naturally multiply. When afflictions are exhausted, birth and death are brought to an end. When the subtle streams of afflictions are forever cut off, the great wisdom of complete enlightenment subsists brilliantly of itself. Then he will be able to manifest billions of transformation-bodies in all the lands of the ten directions, following his inspiration and responding according to the faculties [of sentient beings]. His responsiveness will be unlimited, like the moon in the nine empyrea [of the sky] reflecting in ten-thousand pools of water. He will be able to ferry across all sentient beings with whom he has affinities. He will be happy and worry-free. Such a person is called a Greatly Enlightened World Honored One.

故、悟人分上、雖有客塵煩惱、俱成醍醐。但照惑無本、空花三界、如風卷煙、幻化六塵、如湯消氷。若能如是、念念修習、不忘照顧、定慧等持、則愛惡自然淡薄、悲智自然增明、罪業自然斷除、功行自然增進、煩惱盡時、生死卽絶。若微細流注永斷、圓覺大智、朗然獨存、卽現千百億化身、於十方國中、赴感應機、似月現九霄、影分萬水、應用無窮、度有緣衆生、快樂無憂、名之爲大覺世尊。

[8]

Question: In the approach of subsequent cultivation, we really do not yet understand the meaning of maintaining samādhi and prajñā equally. Would you please expound further on this point in detail, so that we may free ourselves of our delusion and be guided to the gates to liberation?

問。後修門中、定慧等持之義、實未明了。更爲宣說、委示開迷、引入解脫之門。

Chinul: If we were to consider these [two] dharmas and their attributes, of the thousands of approaches for accessing the principle, there are none that do not involve samādhi and prajñā. Taking into account only their essentials, from the standpoint of the self-nature they then are characterized as the two aspects of essence and function—this is what I have previously called the void and the calm, numinous awareness. Samādhi is the essence; prajñā is the function. Because [prajñā] is the functioning of the essence, prajñā is not separate from samādhi. Because [samādhi] is the essence of the function, samādhi is not separate from prajñā. Because where there is samādhi there is prajñā, [samādhi] is calm yet constantly aware. Because where there is prajñā there is samādhi, [prajñā] is aware yet constantly calm. As Caoqi 曹溪 [the Sixth Patriarch Huineng] said, "The mind-ground that is free from distraction is the samādhi of the self-nature. The mind-ground that is free from ignorance is the prajñā of the self-nature."[35] If you understand in this wise, naturally in all situations you will be calm and aware. When restraining and reflecting [viz., the respective characteristics of samādhi and prajñā] are nondual, this is then the sudden school adept's joint cultivation of samādhi and prajñā.

答。若設法義、入理千門、莫非定慧、取其綱要、則自性上體用二義、前所謂空寂靈知、是也。定是體、慧是用也。卽體之用故、慧不離定、卽用之體故、定不離慧。定則慧故、寂而常知、慧則定故、知而常寂。如曹溪云、「心地無亂自性定、心地無癡自性慧。」若悟如是、任運寂知、遮照無二、則是爲頓門箇者、雙修定慧也。

If you claim, "Initially control conditioned thought with calmness and subsequently control dullness with alertness; these initial and subsequent

35 *LZTJ*, p. 358c12-13. This passage is also cited in Chinul's *Encouragement to Practice*, exchange no. 3.

counteractive techniques subdue both dullness and agitation and one thereby will access quiescence": this is [samādhi and prajñā] as practiced by those of inferior faculties in the gradual school. Although [this approach also] claims that alertness and calmness should be maintained equally, it cannot avoid clinging to stillness as its practice. How then will it enable those who would understand the matter [of birth and death] never to leave the fundamental calm and fundamental awareness and to cultivate concurrently samādhi and prajñā naturally in all situations? As Caoqi said, "The practice of self-awakening has nothing to do with quiescence. If you quiet what comes first and last, you are a deluded person."[36]

若言、<先以寂寂、治於緣慮、後以惺惺、治於昏住、先後對治、均調昏亂、以入於靜> 者、是爲漸門劣機所行也。雖云、<惺寂等持、> 未免取靜爲行、則豈爲了事人、不離本寂本知、任運雙修者也。故曹溪云、「自悟修行、不在於靜。若靜先後、卽是迷人。」

In the case of an accomplished person, the meaning of maintaining samādhi and prajñā equally does not involve any specific activity, for he is inherently spontaneous and unconcerned about place or time. When seeing forms or hearing sounds, he is "just so." When wearing clothes or eating food, he is "just so." When defecating or urinating, he is "just so." When talking with people, he is "just so." Whether speaking or keeping silent, whether joyful or angry, at all times, he is "just so." Like an empty boat riding on the waves, following the crests and troughs, or like a torrent flowing through the mountains, following the bends and straights, in all his thoughts he remains nescient. Today, he is at peace naturally in all situations without hindrances or constraints; tomorrow, in all situations, he is naturally at peace.

36 *LZTJ*, p. 352c19-20. The Chinese editions of the *Platform Sūtra* read instead "argue" (K. *chaeng* 諍) for the orthographically similar "quiescence/quiet" (K. *chŏng* 靜), thus giving this more plausible rendering: "The practice of self-awakening has nothing to do with arguing. If you argue about what comes first and what last, you are a deluded person."

He follows all conditions without hindrances or constraints. He neither eradicates the unwholesome nor cultivates the wholesome. His character is irreproachable and unpretentious. Since his seeing and hearing have returned to normal, then there are no sense-objects with which to come in contact. Why would he need to bother with efforts at effacement? He has not a single thought that creates passion, so he need not make a pretense of forgetting all conditioning.

則達人分上、定慧等持之義、不落功用、元自無爲、更無特地時節。見色聞聲時、但伊麼、著衣喫飯時、但伊麼、屙屎送尿時、但伊麼、對人接話時、但伊麼、乃至行住坐臥、或語或黙、或喜或怒、一切時中、一一如是。似虛舟駕浪、隨高隨下、如流水轉山、遇曲遇直、而心心無知。今日騰騰任運、明日任運騰騰、隨順衆緣、無障無礙。於善於惡、不斷不修、質直無僞、視聽尋常、則絶一塵而作對、何勞遣蕩之功、無一念而生情、不假忘緣之力。

But hindrances are formidable and habits are deeply ingrained; contemplation is weak and the mind drifts. The power of ignorance is great, but the power of prajñā is small. When he comes in contact with wholesome and unwholesome sense-objects, he still cannot avoid alternately being either affected by them or quiescent. When the mind is neither tranquil nor content, he cannot but work both at forgetting all conditioning and at effacement. As it is said, "When the six sense-bases absorb the sense-spheres and the mind no longer responds to the environment—we call this samādhi. When the mind and the sense-spheres are both void and the mirror of the mind shines without obscuration—we call this prajñā."[37] Even though this is the [relative] approach to *samādhi* and *prajñā* that adapts to signs as practiced by those of inferior faculties in the gradual school, it should not be neglected as a counteractive technique.

37 From Jianfu Hongbian 薦福弘辯 (782-865), in *CDL* 9, p. 269b8-9.

然障濃習重、觀劣心浮、無明之力大、般若之力小、於善惡境界、未免被動靜互換、心不恬淡者、不無忘緣遣蕩功夫矣。如云、「六根攝境、心不隨緣、謂之定、心境俱空, 照鑑無惑, 謂之慧。」此雖隨相門定慧、漸門劣機所行也、對治門中、不可無也。

If restlessness and agitation are intense, then first, through the approach of samādhi, use the principle to absorb the distraction; for when the mind does not respond to the environment, it will be in conformity with original calmness. If dullness and torpor are especially heavy, then next use the approach of prajñā to investigate dharmas critically and contemplate their voidness; for when the mirror of the mind shines without disturbance, it will be in conformity with the original awareness. Control distracting thoughts with samādhi. Control blankness with prajñā. When activity and stillness both disappear, the act of counteraction will be finished. Then, even while one is in contact with sense-objects, thought after thought returns to the source; even while one is in contact with conditions, every mental state is in conformity with the path. Naturally, in all situations, [samādhi and prajñā] are concurrently cultivated until finally one becomes a person without concerns. When this is so, this then truly can be called maintaining samādhi and prajñā equally and one will have clearly seen the buddha-nature.

若掉擧熾盛、則先以定門、稱理攝散、心不隨緣、契乎本寂、若昏沈尤多、則次以慧門、擇法觀空、照鑑無惑、契乎本知。以定治乎亂想、以慧治乎無記、動靜相亡、對治功終、則對境而念念歸宗、遇緣而心心契道、任運雙修、方爲無事人。若如是、則眞可謂定慧等持、明見佛性者也。

[9]

Question: According to your assessment, during the cultivation that follows awakening, there are two types of samādhi and prajñā that are to be maintained equally: first, the [absolute] samādhi and prajñā of the self-

nature; second, the [relative] samādhi and prajñā that adapts to signs.

The self-nature approach was said to mean, "Naturally in all situations he will be calm and aware.... He is inherently spontaneous.... There are no sense-objects with which to come in contact. Why would he need to bother with efforts at effacement? He has not a single thought that creates passion, so he need not make a pretense of forgetting all conditioning." Your assessment was that this was the sudden school adept's equal maintenance of samādhi and prajñā that never leaves the self-nature.

The [relative] approach that adapts signs was said to mean, "Stay in accord with principle to absorb distraction ... [and] investigate dharmas critically and contemplate their voidness.... [One] subdues both dullness and agitation and one thereby will access the unconditioned."[38] But your assessment was that this was the practice for those of inferior faculties in the gradual school.

問。據汝所判、悟後修門中、定慧等持之義、有二種、一自性定慧、二隨相定慧。自性門、則曰、<任運寂知、元自無爲、絶一塵而作對、何勞遣蕩之功、無一念而生情、不假忘緣之力。> 判云、<此是頓門箇者、不離自性、定慧等持也。> 隨相門、則曰、<稱理攝散、擇法觀空、均調昏亂、以入無爲。> 判云、<此是漸門劣機所行也。>

We are not yet free of doubts about these two approaches to samādhi and prajñā. Would you say that a person's practice should first rely on the self-nature type by cultivating samādhi and prajñā concurrently, and then subsequently make further use of the countermeasures of the [relative] approach that adapts to signs? Or should one first rely on the [relative] type that adapts to signs, control dullness and agitation, and then subsequently start on the self-nature type? If after initially using the samādhi and prajñā of the self-nature, one is then able to remain calm and aware naturally in all

[38] This last line is written "and one thereby will access quiescence" (以入於靜) in exchange no. 8 above.

situations, thus rendering the counteractive measures unnecessary, why would one subsequently have to apply the [relative] type of samādhi and prajñā that adapts to signs? It is like a piece of white jade: if it is engraved, its natural beauty will be destroyed. [On the other hand,] after the initial application of the [relative] type of samādhi and prajñā that adapts to signs, if the work of counteraction is brought to a close and one then progresses on to the self-nature type, this would be little more than the gradual development prior to awakening as practiced by those of inferior faculties in the gradual school. How would you then be able to say that the sudden school's approach of initial awakening and subsequent cultivation makes use of the effortless effort?

就此兩門定慧、不無疑焉。若言一人所行也、爲復先依自性門、定慧雙修、然後、更用隨相門對治之功耶? 爲復先依隨相門、均調昏亂、然後、以入自性門耶? 若先依自性定慧、則任運寂知、更無對治之功、何須更取隨相門定慧耶? 如將皓玉、彫文喪德。若先以隨相門定慧、對治功成、然後、趣於自性門、則宛是漸門中劣機、悟前漸熏也。豈云、<頓門箇者、先悟後修、用無功之功> 也?

If [these two types can both be practiced] in that singular moment where there is no past or future [via sudden awakening/sudden cultivation], there then would have to be some distinction between the respective suddenness and gradualness of these two types of samādhi and prajñā; so how could they both be cultivated simultaneously? The sudden-school adept relies on the self-nature type and eschews effort by remaining natural in all situations. Students of inferior capacity in the gradual school cling to the [relative] type that adapts to signs and exert themselves in applying countermeasures. The respective capacities of these two approaches are different as regards their suddenness and gradualness; their superiority and inferiority are obvious. So why is explained that, in the approach of initial awakening and subsequent cultivation, there are two ways [to maintain samādhi and prajñā equally]? Please help us to understand this and eliminate our doubts.

若一時無前後、則二門定慧、頓漸有異、如何一時並行也? 則頓門箇者、依自性門、任運亡功、漸門劣機、取隨相門、對治劣功、二門之機、頓漸不同、優劣皎然。云何先悟後修門中、並釋二種耶? 請爲通會、令絶疑情。

Chinul: The explanation is obvious. Your doubts come only from yourselves. If you try to gain understanding by merely following the words, you will only end up giving rise to doubt and confusion. It is best to get the meaning and forget the words; do not bother scrutinizing them in detail.

答。所釋皎然、汝自生疑。隨言生解、轉生疑惑、得意忘言、不勞致詰。

Now let me assess the cultivation entailed with each of these two approaches [to samādhi and prajñā].

Cultivation of the samādhi and prajñā of the self-nature: this [type] involves the use of the sudden school's effortless effort, in which both are mobilized and both are calmed; oneself cultivates the self-nature, and oneself completes the path to buddhahood. Cultivation of the [relative] samādhi and prajñā that adapts to signs: this [type] involves the use of the counteractive measures that are cultivated prior to awakening by those of inferior faculties in the gradual school; thought-moment after thought-moment, one eliminates confusion, so this is a practice that clings to stillness. These two approaches differ in their respective suddenness or gradualness; they should not be applied haphazardly.

Although the counteractive measures of the [relative] approach that adapts to signs are also discussed in the approach involving cultivation after awakening, it does not employ in their entirety the practices of those of inferior faculties in the gradual school. It adopts its expedients, but only as a temporary measure.[39] This is because in the sudden school too there are

39 Literally, "borrow a way and lodge temporarily" (K. *kado t'aksu* 假道托宿), alluding to *Zhuangzi*, chap. 14 ("Tianyun" 天運), sec. 5, p. 84: "The ultimate men of the past borrowed a way through humaneness and lodged temporarily in righteousness" (古之至人, 假道於仁, 託宿於義), translation

those whose faculties are superior and those whose faculties are inferior; their "baggage" [K. *haengni* 行李, viz., their characters and comportments] cannot be weighed according to a single standard.

若就兩門、各判所行、則修自性定慧者、此是頓門、用無功之功、並運雙寂、自修自性、自成佛道者也。修隨相門定慧者、此是未悟前漸門劣機、用對治之功、心心斷惑、取靜爲行者。而此二門所行、頓漸各異、不可叅亂也。然悟後修門中、兼論隨相門對治者、非全取漸機所行也、取其方便、假道托宿而已。何故、於此頓門、亦有機勝者、亦有機勝者、不可一例、判其行劣也。

If the afflictions are weak and insipid and one's body and mind light and at ease; if with regard to the good one leaves the good and in the bad one leaves the bad; if one is unmoving amid the eight winds;[40] if the three types of sensation [pleasant, unpleasant, and neutral] are calmed—then one can rely on the samādhi and prajñā of the self-nature and cultivate them concurrently, naturally in all situations. One is pristine and impeccable; whether in action or at rest one is constantly [absorbed in] Sŏn and masters the principle of spontaneity. What need is there for that person to presume that one must borrow the countermeasures of the [relative] approach that adapts to signs? If one is not sick, there is no need to go looking for medicine.

若煩惱淡薄、身心輕安、於善離善、於惡離惡、不動八風、寂然三受者、依自性定慧、任運雙修。天眞無作、動靜常禪、成就自然之理、何假隨相門對治之義也。無病不求藥。

Even though a person might initially have had a sudden awakening, if the afflictions are engrossing and the proclivities of habit deeply engrained; if the mind becomes passionate whenever it is in contact with sense-objects;

from Victor H. Mair, *Wandering on the Way*, p. 139.

40 The eight winds are four pairs of opposites that are said continually to buffet the mundane world: gain and loss, fame and disrepute, praise and blame, and happiness and suffering.

if one always becomes caught up in every situation one encounters; if one is overcome by dullness and agitation; or if one is benighted about the constancy of calmness and awareness—such a person should then make use of the [relative] samādhi and prajñā that adapts to signs, not neglect the counteractive measures that control both dullness and agitation, and thereby access the unconditioned: this is what is proper here. But even though he borrows these countermeasures in order to bring the proclivities under temporary control, since he has already had an initial sudden awakening to the fact that the mind-nature is fundamentally pure and the afflictions fundamentally empty, he therefore does not fall into the tainted practice of those of inferior faculties in the gradual school.

雖先頓悟、煩惱濃厚、習氣堅重、對境而念念生情、遇緣而心心作對、被他昏亂使殺、昧却寂知常然者、卽借隨相門定慧、不忘對治、均調昏亂、以入無爲、卽其宜矣。雖借對治功夫、暫調習氣、以先頓悟、心性本淨、煩惱本空故、卽不落漸門劣機汚染修也。

Why is this? Although during the cultivation prior to awakening [a person following the gradual approach] does not forget to be diligent and thought-moment after thought-moment permeates his cultivation [with these practices], he still gives rise to doubts everywhere and is not yet able to be unconstrained (*muae* 無礙). It is as if he had something stuck in his chest: he is constantly uncomfortable. As the days lengthen and months deepen, the work of counteraction matures and then the adventitious afflictions of body and mind might weaken. Although [the afflictions] seem lighter, the root of doubt is not yet eradicated. Like a rock crushing grass, he is still not autonomous in the realm of birth and death. Therefore, [Zongmi] said, "Cultivation prior to awakening is not true cultivation."[41]

[41] Guifeng Zongmi in *CYJDX* 3, p. 407c; cf. also *Pŏpchip pyŏrhaengnok chŏryo pyŏngip sagi* (*Excerpts from the Dharma Collection and Special Practice Record*, part II, "Sudden and Gradual Related to Spiritual Capacity: Gradualness," and "Yen-shou's Assessment of Sudden and Gradual," translated in *KAZ*, pp. 295, 305).

何者? 修在悟前、則雖用功不忘、念念熏修、着着生疑、未能無礙。如有一物、礙在胸中、不安之相、常現在前、日久月深、對治功熟、則身心客塵、恰似輕安。雖復輕安、疑根未斷、如石壓草、猶如生死界、不得自在。故云、「修在悟前、非眞修也。」

In the case of a person who has awakened, although he employs the expedients of such countermeasures, each and every moment he is free of doubts and does not become tainted. As the days lengthen and the months deepen, he naturally conforms to the nature that is the impeccable and sublime. Naturally, he is calm and aware in all situations. Moment by moment, as he becomes involved in sensory experience in all the sense-realms, thought after thought he always eradicates the afflictions, for he is never separate from the self-nature. By maintaining samādhi and prajñā equally, he perfects supreme bodhi and is no different from those of superior faculties mentioned previously. Thus, although the [relative] samādhi and prajñā that adapts to signs is a practice for those of inferior faculties in the gradual school, for the person who has had an awakening it can be said that [this is a practice in which] "iron has been transmuted into gold."[42] If you understand in this wise, then how can you have this doubt, namely, the discriminative view that a sequence or progression is involved in the practice of these two approaches to samādhi and prajñā?

悟人分上、雖有對治方便、念念無疑、不落污染、日久月深、自然契合、天眞妙性、任運寂知。念念攀緣一切境、心心永斷諸煩惱、不離自性、定慧等持、成就無上菩提、與前機勝者、更無差別。則隨相門定慧、雖是漸機所行、於悟人分上、可謂點鐵成金。若知如是、則豈以二門定慧、有先後次第二見之疑乎。

I hope that all cultivators of the path will study these words carefully; you must have no further suspicious doubts or else you will naturally end

42 From Yongming Yanshou's *Mirror of the Source Record*, *Zongjing lu* 1, *T* 2016:48.419c.24.

up backsliding. If you have the will of a great man and seek supreme bodhi, what will you do if you abandon this [approach]? Do not grasp at the words; you must instead directly grasp the meaning, at every point return to yourselves, and stay in accordance with the original guiding principle. Then the wisdom that cannot be learned from any master will naturally appear and that impeccable principle will be clear and unobscured. The perfection of the wisdom-body does not come from any other awakening.[43] And yet, although this sublime truth applies to everyone, unless one starts early with the omniscient wisdom of prajñā—the core vessel of the Mahāyāna—you will not be able to produce right faith in a single thought.

> 願諸修道之人、研味此語、更莫狐疑、自生屈退。若具丈夫之志、求無上菩提者、捨此奚以哉。切莫執文、直須了義、一一歸就自己、契合本宗、則無師之智、自然現前、天眞之理、了然不昧、成就慧身、不由他悟而此妙旨、雖是諸人分上、若非夙植般若種智、大乘根器者、不能一念而生正信。

And how can this merely lead to a lack of faith?[44] You will also end up slandering [the three jewels of Buddhism] and will finally invite punishment in the Interminable Hell (Avīcinaraka). This happens all too frequently! But even though you are not yet able to accept this in faith, if it passes through your ears just once and you feel an affinity with it for even a moment, the efficacy and merit will be incalculable. As it says in the *Weixin jue* 唯心訣 (*Secrets on Mind-Only*), "Hearing [the dharma] but not believing it is still cause for the maturation of the seed of buddhahood. Training [on the Buddhist path] but not completing it is still merit surpassing that of humans and divinities."[45] But one who does not neglect the right cause for the

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43 Adapted from the *Avataṃsakasūtra*, "Brahmacarya" chapter (Fanxing pin), *HYJ* 17, p. 89a, and *HYJ*b 8, p. 449c15.

44 I divide the section differently from that in the Chogye Order edition and move this line here; cf. Haeju et al., trans., *Chŏngsŏn Chinul*, p. 216.

45 Yongming Yanshou's *Weixin jue*, *T* 2018:48.996c.

attainment of buddhahood and who, moreover, listens and believes, trains and completes his training, and guards his achievement without forgetting it, how can his merit be calculated?

豈徒不信。亦乃謗讟、返招無間者、比比有之。雖不信受、一經於耳、暫時結緣、其功厥德、不可稱量。如唯心訣云、「聞而不信、尚結佛種之因、學而不成、猶蓋人天之福。」[46] 不失成佛之正因。況聞而信、學而成、守護不忘者、其功德、豈能度量。

If we consider our actions during our past wanderings in saṃsāra, we have no way of knowing for how many thousands of kalpas we have fallen into the darkness[47] or entered the Interminable Hell and endured all kinds of suffering. Nor can we know how many times we have aspired to the path to buddhahood but, because we did not meet with spiritual friends, remained submerged in the sea of birth and death for many long kalpas, dark and benighted, performing all sorts of unwholesome actions. Though we may reflect on this once in a while, we cannot imagine the duration of our misery. So how can we relax and suffer again the same calamities as before? Furthermore, we cannot know what prompted us to be born this time as human beings—the guiding spirits of all the myriad things—who are not benighted about the road for cultivating truth. Truly, [a human birth is as difficult to ensure] as "a blind turtle surfacing through a hole in a piece of wood floating on the ocean"[48] or "a mustard seed hitting the tip of a

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46 I adjust the end-quote from its placement in the Chogye Order edition, in order to correspond to the correct passage in the *Weixin jue*; cf. Haeju et al., trans., *Chŏngsŏn Chinul*, p. 217.

47 "Fallen into darkness" can refer to hell—as in the *Dizang jing*, where it is said that the Tiewei Mountains (Cakravāḍaparvata, 鐵圍山), which form the perimeter of hell, "are dark and devoid of any light from the sun or moon" (*Dizang pusa benyuan jing* 1, *T* 412.13.782a.4-5). The phrase can also refer to a spirit realm—viz., "the ghosts of darkness" (*Fo benxing ji jing* 41, *T* 190:3.845b4). The former alternative is probably intended here.

48 For this simile, see *Za ahan jing* 16, *T* 99:2.108c.

needle."[49] How can we possibly express how fortunate we are?

追念過去輪廻之業、不知其幾千劫、墮黑暗、入無間、受種種苦。又不知其幾何、而欲求佛道、不逢善友、長劫沈淪、冥冥無覺、造諸惡業。時或一思、不覺長吁。其可放緩、再受前殃。又不知誰復使我、今値生人、爲萬物之靈、不昧修眞之路、實謂盲龜遇木、纖芥投針、其爲慶幸、曷勝道哉。

Nowadays, whenever we allow ourselves to cower in discouragement or to become indolent, we should always look to the future. In one instant we might happen to lose our lives and fall back into the evil bourns where we would have to undergo unspeakable suffering and pain. At such a time, although we might want to hear one phrase of the Buddhadharma and would be willing to receive and keep it with faithful devotion to ease our misfortune, how would we ever have the chance to encounter it? On the point of death, remorse is of utterly no use. I hope that all of you who are cultivating the path will not be heedless (*pramāda*) and will not indulge in greed and lust. As if you were trying to save your head from burning, do not forget to reflect upon this. Death [lit., "impermanence"] is swiftly closing in. The body is like the morning dew.[50] Life is like the twilight in the west. Although we are alive today, there is no assurance about tomorrow. You must bear this in mind! You must bear this in mind!

我今、若自生退屈、或生懈怠、而恒常望後、須臾失命、退墮惡趣、受諸苦痛之時、雖欲願聞一句佛法、信解受持、欲免辛酸、豈可復得乎? 及到臨危、悔無所益。願諸修道之人、莫生放逸、莫著貪婬、如救頭然、不忘照顧。無常迅速、身如朝露、命若西光、今日雖存、明亦難保、切須在意、切須在意。

49 This simile (K. *kae t'u ch'im* 芥投針) is frequently phrased in this manner in Sŏn materials. See, for example, *CDL*, p. 465c14 (in the biography of Tiantong Hongzhi 天童宏智); *Xu chuandeng lu*, *T* 2077:51.631c17-18; *Yuanwu Foguo chanshi yulu*, *T* 1997:47.779b10 & 794c3.

50 See *Gu shi* 古詩, *WX* 249.29.6b; cf. Cao Zijian's 曹子建 *Song Yingshi shi* 送應氏詩, *WX* 82.20.32a.

By relying on worldly, conditioned virtue, we will also avoid the suffering of saṃsāra in the three evil bourns. We will obtain the favorable karmic reward of rebirth among humans or divinities, where we will receive abundant joy and happiness. But how much more is this the case if we give rise to faith in this most profound approach to dharma of the supreme vehicle for only a moment: no simile can convey even the smallest portion of the merit we will achieve. As it is said in the sūtras:

> If one takes all the seven jewels in all the world systems of this trichiliocosm and offers them to all the sentient beings of those worlds until they are completely satisfied; or, furthermore, if one instructs all the sentient beings of those worlds and causes them to realize the four fruitions [of sanctity according to the Hīnayāna teachings], the merit so gained will be immeasurable and boundless. But it is not as great as the merit gained from the first recollection of this dharma [of the supreme vehicle of buddhahood] for the period of one meal.[51]

Therefore, we should know that this approach to dharma of ours is the holiest and most precious of all; its merit is incomparable. As the scriptures say:

> One thought of right-mindedness is a *bodhimaṇḍa*,
> It is better than building seven-jeweled stūpas as numerous as the sands of the Ganges.
> Those bejeweled stūpas will ultimately be reduced to dust,
> But one thought of right-mindedness produces right enlightenment.[52]

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51 Adapted from the *Diamond Sūtra; Jin'gang jing*, *T* 235:8.749b18-23 and 749c28-750a2.

52 Adapted with changes from Shi Wuzhuo's 釋無著 (737-767; *SSYN* 4.27a) gāthā in the *Song Gaoseng zhuan* 20, *T* 2061:50.837a17-19; Chinul quotes the first line differently and replaces purity of mind (*chŏngsim* 淨心) with the homophonous "right-mindedness" (*chŏngsim* 正心).

且憑世間有爲之善、亦可免三途苦輪、於天上人間、得殊勝果報、受諸快樂、況此最上乘甚深法門、暫時生信、所成功德! 不可以比喩、說其小分。如經云、「若人、以三千大千世界七寶、布施供養爾所世界衆生、皆得充滿、又教化爾所世界一切衆生、令得四果、其功德、無量無邊、不如一食頃、正思此法、所獲功德。」是知。我此法門、最尊最貴、於諸功德、比況不及。故經云、「一念正心是道場、勝造恒沙七寶塔。寶塔畢竟碎爲微塵、一念正心成正覺。」

I hope that all of you who are cultivating the path will study these words carefully and keep them always in mind. If this body is not ferried across to the other shore [of nirvāṇa] in this lifetime, then for which life are you going to wait?[53] If you do not cultivate now, you will go off in the wrong direction for 10,000 kalpas. But if you practice assiduously now, practices that are difficult to cultivate will gradually become easier until, finally, meritorious practice will advance of itself.

Alas! When starving people today are given princely delicacies, they do not even know enough to put them in their mouths. When they are sick they meet the king of physicians but do not even know enough to take the medicine. If no one asks, "What shall I do? What shall I do?," then what shall I do for him?[54]

願諸修道之人、研味此語、切須在意。此身不向今生度、更待何生度此身! 今若不修、萬劫差違、今若强修、難修之行、漸得不難、功行自進。嗟夫、今之人、飢逢王饍、不知下口、病遇醫王、不知服藥。不曰如之何如之何者、吾末如之何也已矣。

Although the appearances of mundane, conditioned matters can be seen and their effects experienced, if a person succeeds in this one matter [of birth

53 Chinul quotes this sentence verbatim from *CDL* 30, p. 942a21-22.

54 Adapted from the *Lunyu* 論語 15.15: "When a man is not in the habit of saying—"What shall I think of this? What shall I think of this?" I can indeed do nothing with him!" See Legge, *Chinese Classics*, vol. 1: *Confucian Analects*, p. 299.

and death], everyone praises the rarity of it. The source of this mind of ours has neither shape that can be observed nor form that can be seen; the way of words and speech is eradicated there and the activities of mind are ended. For this reason, *māras* and non-Buddhists have no way by which they can revile us, and even the praises of Indra, Brahmā, and all the divinities will not apply. So how is it possible that [the mind] can be fathomed by the shallow understanding of ordinary persons?

> 且世間有爲之事、其狀可見、其功可驗、人得一事、歎其希有、我此心宗、無形可觀、無狀可見、言語道斷、心行處滅。故天魔外道、毀謗無門、釋梵諸天、稱讚不及。況凡夫淺識之流、其能髣髴。

How pitiful! How can a frog in a well know the vastness of the sea?[55] How can a wild ox roar like a lion?[56] Therefore we know that in this degenerate dharma-age, a person who is able to hear this approach to dharma, comprehend its rarity, and receive and keep it with faithful devotion has for innumerable kalpas served all the sages, planted all the wholesome roots (*kuśalamūla*), and fully formed the right cause of prajñā—he is of superior proficiency. As the *Jin'gang jing* 金剛經 (*Diamond Sūtra*) says, "If there is a person who has faith in these words, it should be known that he has already planted all the wholesome roots at the residences of incalculable numbers of buddhas."[57] It also says, "This is spoken in order to create the great vehicle; this is spoken in order to create the supreme vehicle."[58]

55 An allusion to *Zhuangzi*, chap. 17 (Qiushui 秋水), sec. 2, p. 91: "You can't tell a frog at the bottom of a well about the sea because he's stuck in his little space" (井蛙不可以語於海者, 拘於虛); translation from Mair, *Wandering on the Way*, p. 153. See also *Zongjing lu* 1, *T* 2016:48.420b10.

56 For this allusion, see *Zongjing lu* 1, *T* 2016:48.420b11; see also *PWYF* 587 l. 2.

57 *Jin'gang jing*, *T* 235:8.749a29-b2.

58 *Jin'gang jing*, *T* 235:8.750c13-14.

悲夫。井蛙焉知滄海之闊、野牛何能師子之吼。故知。末法世中、聞此法門、生希有想、信解受持者、已於無量劫中、承事諸聖、植諸善根、深結般若正因、最上根性也。故金剛經云、「於此章句、生信心者、當知、已於無量佛所、種諸善根。」又云、「爲發大乘者說。爲發最上乘者說。」

I hope that those of you who are aspirants to the path will not be cowardly and weak. You must display heroic ardor. Meritorious causes made in past kalpas cannot be known. If you do not believe in your superiority, complacently resign yourself to being inferior, and decide that you will not practice this now because it is too difficult, then even though you might have the wholesome roots from past lives, you eradicate them now. The difficulty will keep increasing and you will move further from the goal. Since you have now arrived at the treasure trove, you cannot return empty-handed. Once you lose a human body, for ten-thousand kalpas it will be difficult to recover. Please be careful about this. Knowing that there is a treasure trove, how can a wise person turn back and not look for it, and yet continue to resent bitterly his destitution and poverty? If you want to gain this treasure you must cast aside this skin-bag.

願諸求道之人、莫生怯弱、須發勇猛之心。宿劫善因、未可知也、若不信殊勝、甘爲下劣、生艱阻之想、今不修之、則縱有宿世善根、今斷之故、彌在其難、轉展遠矣。今旣到寶所、不可空手而還。一失人身、萬劫難復、請須愼之。豈有智者、知其寶所、反不求之、長怨孤貧。若欲獲寶、放下皮囊。

Treatise on the Complete and Sudden Attainment of Buddhahood

圓頓成佛論
Wŏndon sŏngbullon[1]

海東曹溪山沙門知訥撰

Written by
Chinul, a Śramaṇa from Chogye Mountain in Haedong

[1]

Someone asked Moguja 牧牛子: We have heard you have proposed that people who are cultivating the mind nowadays should first transform the seeds of their own [discriminative] states of mind, which they employ every day, into the Immovable Wisdom (*avicalabuddhi*, *pudong chi* 不動智) of all the buddhas; subsequently, their Sŏn cultivation, which is based on the nature, will then become sublime. From this [perspective], is Immovable Wisdom[2] the fruition of buddhahood, the ideal buddha of original enlightenment, or a phenomenal buddha that is produced anew?

1 *HPC*. 4.724a-732a. The title in the latest Revised Romanization is *Wondon seongbullon*.

2 Immovable Wisdom (*avicalabuddhi*, *pudong chi* 不動智) is both the name of a type of wisdom that is unmoved by the afflictions (*kleśa*) that defile the world and the eponymous buddha who embodies that quality. The buddha named Immovable Wisdom is one of the ten tathāgatas discussed in the "Rulai minghao pin" 如來名號品 of the *Avataṃsakasūtra*; he resides in the East, in a world named

或問牧牛子曰。聞汝所立、<今時修心人、先以自心日用之種、便爲諸佛不動智然後、依性修禪、方爲妙爾。> 此中不動智佛果、是本覺理佛耶、是新成事佛耶。

Commenting on the "Nature Origination" chapter [of the *Avataṃsaka-sūtra*], the Patriarch Qingliang 清涼 [viz. Chengguan 澄觀 (738-840)] posited three alternatives [to explain how buddhahood is present in ordinary

Golden Colored, and his chief bodhisattva is Mañjuśrī; see *HYJ* 12, p. 58a-c; *HYJb*, p. 418b19; *XHYJL* 4, p. 745a27. See also discussion in Seunghak Koh, "Li Tongxuan's Utilization of Chinese Symbolism in the Explication of the *Avataṃsaka-sūtra*," p. 150. For these ten buddhas, see note 17 *infra*.

3 Chengguan's three alternatives are offered in response to the following passage in the Rulai xingqi pin (*HYJ* 51, p. 272c; *HYJb* 33, p. 611b): "The wisdom of the tathāgatas is also just like this: it is complete in the bodies of all sentient beings. It is merely all these ordinary, foolish people who are not aware of it and do not recognize it." Chinul quotes this passage in the preface to his *Hwaŏm non chŏryo (Condensation of the Exposition of the Avataṃsakasūtra)*, translated later in this volume. These three alternatives may be rephrased as follows: (1) the pure buddha-nature in inherent even in the defiled minds of ordinary living beings; (2) the future state of buddhahood in inherent in ordinary living beings of today because past, present, and future are mutually interfused; (3) based on the doctrine of the unimpeded interpenetration between phenomenon and phenomena, the enlightenment of the dharmakāya buddha (Vairocana) and the enlightenment of ordinary living beings are identical; and this single enlightenment serves as both the cause of enlightenment and the fruition of enlightenment. These three alternative explanations appear in Chengguan's lengthy commentary to the eighty-roll *Avataṃsakasūtra*; see Chengguan's [*Dafangguang fo*] *Huayan jing shu* 49, *T* 1735:35.880a13-21, and the notes found at [*Dafangguang fo*] *Huayan jing suishou yanyi chao* 79, *T* 1736:36.622a-b. For a translation and discussion of the relevant passages in Chengguan's work, see my summary of the *Wŏndon sŏngbullon* in the Introduction to this volume. The "Nature Origination" chapter is an abbreviation for the "Baowang rulai xingqi pin" 寶王如來性起品, the thirty-second chapter of the earlier sixty-roll translation of the *Avataṃsakasūtra*; this is equivalent to the "Manifestation of the Tathāgata" chapter (Rulai chuxian pin 如來性起品) of the eighty-roll recension of the text. This chapter of the text circulated independently before being incorporated into the *Avataṃsakasūtra* compilation and was known as the *Tathāgatotpattisambhavanirdeśa*; it was translated into Chinese by Dharmarakṣa in 292 as the *Rulai xingxian jing* (*T* 291:10.592c-617b). For a discussion of this chapter and its important implications for the development of tathāgatagarbha theory, see Takasaki Jikidō, *A Study of the Ratnagotravibhāga*, p. 35 ff.; idem., "Kegon Kyōgaku to

sentient beings].[3]

1. Each and every sentient being is endowed with it. (This [alternative] derives from the Inception Teachings [of Mahāyāna's view that all living beings possess] a seed of *bodhi* [that evolves into] the four wisdoms [of buddhahood],[4] as well as from the *Awakening of Faith*'s idea that the nature is pure but is associated with pollution;[5] this is a profound judgment that derives from such positions.)

2. Each of them is endowed with its future fruition. (The fruition of buddhahood that is obtained in the future by sentient beings is contiguous with all three time-periods; therefore, it is present within the ignorant minds [of sentient beings].)

3. Others' fruitions are immanent in oneself. (The original enlightenment of sentient beings and the original enlightenment of the buddhas have but one essence. For this reason, the wisdom of Vairocana Buddha pervades everything in accordance with principle and exists within uncultivated sentient beings' mentalities—which involve the eight consciousnesses and which are subject to production and cessation—and serves as both cause [the catalyst for the achievement of enlightenment] and result [the enlightenment that is ultimately experienced]. This [alternative is offered from the standpoint of] the unimpeded [interpenetration] between phenomenon and phenomena.)

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nyoraizō shisō," pp. 275-322; Gregory, *Tsung-mi and the Sinification of Buddhism*, pp. 165-167. Kim Ing-sŏk, *Hwaŏmhak kaeron*, pp. 214-215, demonstrates that Fazang was also aware that this chapter was originally an independent sūtra.

4 The four wisdoms is a Yogācāra listing of four specific types of knowledge exclusive to the buddhas: (1) great perfect mirror wisdom (*ādarśanajñāna*): the wisdom that perceives the consummate interfusion of all things, as if everything were simultaneously reflected in a great mirror; (2) impartial wisdom (*samatājñāna*): the knowledge that rises above all distinctions and sees all things impartially without coloring by the ego; (3) wisdom of marvelous observation (*pratyavekṣanājñāna*): the wisdom of profound intellectual discrimination; (4) wisdom of the accomplishment of what was to be done (*kṛtyānuṣṭhānajñāna*): the wisdom of the perfection of actions that benefit both oneself and others. See *Cheng weishi lun* (**Vijñaptimātratāsiddhiśāstra*), 7, *T* 1585:31.39a.

5 *DSQXL*, p. 577c2-4; Hakeda, *Awakening of Faith*, p. 50; this passage will be raised at several points in Chinul's *Treatise*.

清凉祖師、依性起品、佛智在衆生心之義、立三復次。一生生自有。<取始敎中、四智菩提種子、起信中、隨染性淨之義、據義高判也。> 二當果自有。<衆生當來所得佛果、三世融攝故、在無明心中。> 三他果在我。<衆生本覺與佛本覺一體故、盧舍那佛智、隨理普遍、在不修衆生生滅八識之心、作因作果、是謂事事無碍也。>

Among these three alternatives, which is correct? If you presume that tracing back the radiance (*panjo* 返照) of the original enlightenment of the nature's purity leads to the fruition of buddhahood, the Immovable Wisdom, then it must be the first alternative. But if it involves the production of a buddha [from the standpoint of] the unimpeded interpenetration between phenomenon and phenomena, then the latter two alternatives, which involve the attainment of buddhahood in accordance with consummate interfusion, must be correct.

Typically, the explanations given in the Kyo doctrinal schools about the meaning of both the consummate interfusion approach and the progressive approach to attaining buddhahood place the attainment of buddhahood at the first abiding stage [of arousing the aspiration for enlightenment, or *bodhicitta*]. But does "seeing the nature and attaining buddhahood"[6] as practiced by [Sŏn] adepts who cultivate the mind nowadays also occur on this first abiding stage? The Kyo teachings say that the adept who is at the [preliminary] level of faith must cultivate diligently for ten-thousand kalpas before the ten grades of faith will be consummated. [But to claim that] people nowadays have already fulfilled ten-thousand of kalpas [of training] and have climbed to the first abiding stage where they attain buddhahood—[this claim] is so utterly extravagant that it is beyond the ken.[7] We respectfully ask you to discuss these points so that our doubts will

6 The last line of the synopsis of Chan soteriology attributed to Bodhidharma; the passage has been traced to the *Da banniepan jing jijie* 33, *T* 1763:39.490c26; see the discussion in Miura and Sasaki, *Zen Dust*, pp. 228-230.

7 The allusion is to the first section of the *Zhuangzi* 莊子,"Carefree Wanderings" (Xiao yao you 逍遙遊), p. 4: "[I was astounded by his words, which were limitless as the Milky Way.] They were

be dispelled. Let us hear what we have not heard before.

如是三義中、當於何義耶? 若但返照性淨本覺、爲不動智佛果、則當初復次、若成事事無碍佛、則當後二復次圓融成佛也。大凡教家、所論成佛圓融行布之義、是住初成佛也、今時修心人、見性成佛、亦登住初位耶? 教中所論信位假者、須歷一萬劫勤修、乃成十信滿心、今時人、已滿十千劫、登住初成佛、大甚徑挺、不近人情。如是等疑、請垂開決、聞所不聞。

I laughed and replied: In my youth, this mountain monk was cast into the patriarchal domain [of Sŏn], and my training has been completely different. How could I presume to discuss the correct and incorrect points about the attainment of buddhahood in the Hwaŏm school, which are debated so exhaustively by lecturers nowadays? It is only because, in my spare moments from cultivating Sŏn, I happened by chance to obtain a copy of [Li Tongxuan's] *Xin Huayanjing lun* 新華嚴經論 (*Exposition of the New [Translation of the] Avataṃsakasūtra*) and gained something of its flavor that I will now try to discuss it with you. You all should discard the critical mind you developed in previous study of different doctrinal principles and, listening carefully to my words, reflect upon them.

The *Exposition of the Avataṃsakasūtra* is a composition of the Elder Li Tongxuan 李通玄, a postfruition great sage [viz., an incarnation of Samantabhadra Bodhisattva].[8] The elder's spirit descended [and took rebirth] in Tang-dynasty China, where he lived in seclusion in a hermitage on

extravagant and remote from human experience" (吾驚怖其言, 猶河漢而無極也, 大有逕庭, 不近人情焉), translation from Mair, *Wandering on the Way*, p. 6.

8 "Postfruition great sage" (*kwahu taesŏng* 果後大聖): "post-fruition" refers to the expedient practices developed along the bodhisattva path that are put into full operation after attainment of the fruition of buddhahood in order to rescue all sentient beings. As these vast practices are symbolized in Hwaŏm terminology by Samantabhadra Bodhisattva, the person who perfects them in his own cultivation is thus "an incarnation of Samantabhadra Bodhisattva." See *Lueshi xin Huayan jing xiuxing cidi jueyi lun*, *houji*, *T* 1741.36.1049c5-6; and Kim T'an-hŏ, *Pojo pŏbŏ*, fol. 92b.

Fangshan 方山 in Beijing 北京.[9] Dragon women offered him delicacies to eat, and a tiger served as his attendant.[10] At night he did not need to light lamps or candles, for he emitted a ray of light from his teeth.[11] [In this manner,] he composed and compiled his great *Exposition of the Avataṃsakasūtra* in forty rolls.[12] Its style may be simple, but its principles are profound and surpass all ordinary standards. For these reasons, he was the kind of person who is rare indeed. Because of my karmic affinities from past kalpas, I was able to search through the Dragon King's scriptural repository,[13] where it was my great fortune to come across this text. Relishing its flavor, I forgot all weariness and exhaustively examined its profound purport. Only those who ignore the words and understand the meaning, and then ignore the meaning and understand the mind, will be able to believe in it.[14]

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9 Beijing 北京 is the name that Taiyuan fu 太原府 in Shansi Province received in 742; see *Daqing jaqing chongxiu yitongzhi*, roll 136, Taiyuan fu 1.2a. Fangshan 方山 was in Yangqu xian 陽曲縣, Taiyuan fu (roll 136, Taiyuan fu 1.8b), to the south of the famous pilgrimage site of Wutaishan 五臺山.

10 Dragon women (*yongnyŏ* 龍女), primarily river goddesses, are a common motif in Chinese literature from the fourth century on and were often associated with scholars. See Edward Schafer, *The Divine Women: Dragon Ladies and Rain Maidens in T'ang Literature*, pp. 115-123, 126, and 129-130.

11 The power to emit light from the teeth is one of the two light-radiating powers of buddhahood displayed by the Buddha in the first assembly of the *Avataṃsakasūtra* (Rulai xianxiang pin 如來現相品, *HYJ* 6, p. 26a-b). With this light, the Buddha announces to all sentient beings that he has achieved buddhahood and summons them to hear about the cause and fruition of buddhahood. When it is said here that Li Tongxuan has this same power, Chinul is implying as well that Li's capacity to explain the dharma parallels that of the Buddha himself. For Li's interpretation of the meaning of this light, see *XHYJL* 23, p. 875b.

12 All these events appear in Li's hagiographies; see especially *Lueshi jueyi lun, houji*, *T* 1741:36.1048c-1049c, and *Song Gaoseng zhuan* 23, *T* 2016.50.853c3-854b.

13 "Dragon King's scriptural repository" (*yongjang* 龍藏): the Buddhist canon, the repository of the sūtras. The Mahāyāna sūtras were initially considered to be too profound for human understanding, so they were said to have been stored away in the Dragon King's palace (*nāgabhavana*) under the seas for 500 years until mankind was ready for their message. For an accessible treatment of the story, see Edward Conze, *Buddhism*, p. 124.

14 This sentence refers to development of practice through the three mysteries—the mystery in the essence, the mystery in the word, and the mystery in the mystery—all of which are discussed later in the text.

予笑曰。山僧少投祖域、所習各異、豈能於今時講匠、盛論華嚴成佛、是非之門、而能詣談哉。但修禪餘暇、偶得華嚴新論、輒有翫味處。今試語汝、汝當永除前來學習差別義理諍論之心、聽而瑩之。華嚴論者、是果後大聖李通玄長者所撰。長者降神唐朝、隱於北京方山土窟中、龍女供饌、虎受使令、夜則不炳燈燭、齒間放光、撰集華嚴大論四十卷。其文質而理詣、度越常規故、人罕知之。予宿劫有緣、搜得於龍藏間、感遇慶懷、翫味忘斁、窮其旨趣、唯忘言了義、忘義了心者、可以仰信矣。

If we carefully consider the intention of the commentator, Li's primary concern was to analyze the *Avataṃsakasūtra*'s major ideas so that ordinary persons of great aspiration (*taesim pŏmbu* 大心凡夫)[15] in this degenerate age of the dharma would have a sudden awakening to the Immovable Wisdom of all the buddhas right here in this realm of birth and death; [this Immovable Wisdom would thus] serve as the source for arousing the *bodhicitta* at the moment of the initial awakening. Consequently, the name of the hall in the second assembly is the Wisdom of Universal Radiance.[16] He explained

15 "Ordinary persons (alt., sentient beings) of great aspiration" (*taesim pŏmbu* 大心凡夫, *taesim chungsaeng* 大心衆生) are defined by Li Tongxuan (*XHYJL*, p. 756c) as *pṛthagjanas* who "seek only the inscrutable vehicle of the tathāgatas" and are unsatisfied with the provisional teachings of the three vehicles. The term refers specifically to a person who has the ability to achieve an initial understanding-awakening and to engage in the gradual cultivation that will eventually lead to the realization-awakening; see also *KAZ*, pp. 117, 209, 212, 218-219. Note also Chinul's comment in his *Pŏpchip pyŏrhaengnok chŏryo* (*KAZ*, p. 299) that "the approach of sudden awakening/gradual cultivation … has been established specifically for ordinary persons of great aspiration."

16 In Li's analysis of the *Avataṃsakasūtra*, he tries to make the major divisions of the text symmetrical and divides the scripture into ten sites, ten assemblies, and forty chapters, instead of the standard division of seven places, nine assemblies, and thirty-nine chapters made by the fourth Huayan patriarch, Chengguan. For the two schemes, see Li's *XHYJL* 7, p. 762b, and Chengguan's *Xinyi Huayan jing qichu jiuhui song shi zhang*, *T* 1738:36.709a; see also the discussion in Kim Ingsŏk, *Hwaŏmhak kaeron*, pp. 134-139. In both schemes, the second assembly took place in the Hall of Universal Radiance (Pogwangmyŏng tang 普光明堂) and involved cultivation of the ten faiths; see *Da huayan jing luece*, *T* 1737:36.705b.11. According to Chengguan, there are three reasons why this hall is named Universal Radiance: (1) since the hall is made of jewels, its brightness shines everywhere; (2) the Buddha inside the hall emits light universally; (3) inside the hall, the Buddha explains the

the doctrine of the ten faiths and directly pointed out that faith is the great functioning of the tathāgatas' Wisdom of Universal Radiance, which is infinite and free from any kinds of limitations. Furthermore, he brought up the ten colored worlds, the ten wisdom tathāgatas, and the ten chief bodhisattvas to denote aspects of the dharma so that they would be easy to understand.[17] First, he mentions the Golden World of the East so that those who had aroused the *bodhicitta* would have faith in the principle of their own pure and immaculate dharmakāya. That the buddha who is served

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universal doctrine, and the brightness of his wisdom shines throughout the world; see *Huayan jing shu* 12, *T* 1735:35.588a. In this hall, without moving from the original *bodhimaṇḍa* where the first assembly takes place (the assembly that represents the dharmakāya aspect of buddhahood), the Buddha displays his saṃbhogakāya aspect as well, sitting on his Lion's Seat surrounded by all the bodhisattvas of the ten directions, who are seated on their own Lion's Seats. Together they listen to a lecture by Mañjuśrī, who describes a multitude of tathāgatas and their worlds; see the *Rulai minghao pin* 如來名號品, *HYJ* 12, pp. 57c-60a. Thus the Hall of Universal Radiance is the abode of the reward aspect of the dharmakāya. For the preceding description see *XHYJL* 14, p. 810b. Metaphorically, however, the hall symbolizes the fundamental ground of the one true *dharmadhātu* and alludes to the fact that both cause and fruition are fully interfused in that *dharmadhātu*. As Li says, "The Hall of Universal Radiance is the essence of the fruition wisdom of the *dharmadhātu*.... The ten sites and the ten assemblies all occur inside this Hall of Universal Radiance. It is the one true *dharmadhātu* in which cause is complete and fruition is accomplished; it is the dwelling place of the saṃbhogakāya" (*XHYJL* 7, pp. 762b3 and 24-26). Hence through reference to this hall Li emphasizes the primacy of the buddha-wisdom and the indispensability of understanding it even at the very inception of practice.

17 Each of these ten colored worlds, ten wisdom buddhas, and ten chief bodhisattvas describes a particular aspect of the bodhisattva practice. They appear in the *Rulai minghao pin* of the *Avataṃsakasūtra* (*HYJ* 12, p. 58a-c) as set out here:

World	*Direction*	*Tathāgata*	*Chief Bodhisattva*
Golden Color	East	Immovable Wisdom	Mañjuśrī (Chief of Auspiciousness)
Sublime Color	South	Unimpeded Wisdom	Chief of Enlightenment
White Lotus Color	West	Annihilating-Darkness Wisdom	Chief of Wealth
Campaka	North	Dignified Wisdom	Chief of Treasure
Utpala Flower	Northeast	Bright-Mark Wisdom	Chief of Merit
Golden Color	Southeast	Ultimate Wisdom	Chief of Eyes
Precious Color	Southeast	Supreme Wisdom	Chief of Effort
Diamond Color	Northwest	Self-Mastery Wisdom	Chief of Dharma
Crystal Color	Nadir	Brahmā Wisdom	Chief of Understanding
Equal Color	Zenith	Investigative Wisdom	Chief of Holiness

originally is the Buddha of Immovable Wisdom prompts them toward direct faith in the fact that their own seed of ignorant discrimination is originally the Immovable Wisdom of all the buddhas. That the chief bodhisattva is Mañjuśrī prompts them toward direct faith in the fact that their own fundamental wisdom (*mūlajñāna*) contains the signless, sublime wisdom that involves skillful discernment.[18] Each and every sentient being who hears this universal dharma and arouses the *bodhicitta* regarding it is himself endowed with exactly this sort of dharma. Therefore, in the "Bright Enlightenment" chapter, it is said, "All places are the Golden World. All places are the Buddha of Immovable Wisdom. All places are Mañjuśrī."[19] This is more fully

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Their symbolism is explained by Chengguan (*Huayan jing shu* 13, *T* 1735.35.591a-b):

> The lands are all "colored" because they involve the coarse manifestation of faith and represent the faith that clearly arises.... These original realms represent the principle that is realized. The fact that the buddhas are all named "wisdom" refers to the fact that if there is faith without wisdom, it only increases ignorance; hence the wisdom contained in faith is arisen from the original enlightenment.... The buddhas' names all represent the wisdom that is attained. The fact that the main bodhisattvas are all named "chief" refers to the fact that ... faith is the chief because it contains all the other stages; in all the successive practices [cultivated along the bodhisattva path] faith is supreme; it is difficult to obtain; to give rise to faith within birth and death is auspicious; as faith can increase wisdom and other meritorious qualities, it is all virtues; consequently, because these ten bodhisattvas all represent the ten aspects of faith, they are called "chief...." These bodhisattvas represent the practices that are cultivated.

18 In this passage, the Golden World of the East symbolizes the fact that the mind-ground of sentient beings is the pure and undefiled *dharmadhātu* of the self-nature. This world itself represents the pure and undefiled ideal essence of the fundamental nature of sentient beings. The fact that it is located in the east symbolizes the sun and moon, which both rise in the east and illuminate the darkness in which sentient beings are immersed. The buddha of that land is named Immovable Wisdom because the original essence of the self-nature of sentient beings is this Immovable Wisdom, thereby encouraging the adept to accept that his or her own mind is this fundamental Immovable Wisdom of buddhahood and is no different from that of all the buddhas. See *XHYJL* 14, p. 809a-b. Mañjuśrī embodies the sublime qualities of the fruition of buddhahood; hence, he encourages students to develop and realize those qualities for themselves.

19 This is the overall theme of the *Guangming jue pin* 光明覺品, *HYJ* 13, pp. 62b-66a.

explained in the *Exposition*.[20]

詳夫論主旨趣、要以分析華嚴大義、令末世大心凡夫、於生死地面上、頓悟諸佛不動智、以爲初悟發心之源也。是故第二會、以普光明智爲殿名、說十信法門、直示如來普光明智大用無方重重無限、以爲信心。又擧十色世界、十智如來、十首菩薩、表法示之、令其易解。先擧東方金色世界、令發心者、信是自己白淨無垢法身之理也、本所事佛、是不動智佛、直信自己無明分別之種、本是諸佛不動智也、上首菩薩、是文殊師利、直信自己根本智中、善揀擇無相妙慧也。一切衆生、聞此普法、發心之者、一一自具如是之法。故光明覺品云、「一切處金色世界、一切處不動智佛、一切處文殊師利。」具如論中廣明。

[2]

Question: When you said just now that people who are cultivating the mind trace back the radiance of the Buddha of Immovable Wisdom, is this the ideal buddha of original enlightenment or the buddha who has perfected the wisdom of the fruition [of buddhahood]? If your explanation is given from the standpoint of the fruition wisdom, then, even though one's own fruition [of buddhahood] and others' fruitions are different, [the issue] must be discussed in accordance with the principle of consummate interfusion—namely, the aspect that [the fruition of buddhahood] is

20 Li explains: "The Golden World represents the pure white dharma. Gold is white, and it elucidates the original essence of the dharmakāya. Mañjuśrī is the cause, viz., that which realizes. The Buddha of Immovable Wisdom is the fruition, viz., that which is realized." See *XHYJL* 5, p. 752a. In the *Avataṃsakasūtra*, the Buddha never speaks throughout the scripture; his message is transmitted primarily via long discourses by Mañjuśrī and Samantabhadra, who represent the two major aspects of the state of buddhahood. In this division of labor, the Buddha represents the inscrutable qualities of fruition that cannot be cultivated, attained, or realized. Mañjuśrī represents the original ideal wisdom, which protects that dharmakāya. Samantabhadra represents the phenomenal discriminating wisdom, which is adept at applying expedient means to deal with the ordinary situations of life. For this description see *XHYJL* 14, p. 809a-b, and *XHYJL* 3, p. 739a, quoted also in Chinul's *Hwaŏmnon chŏryo*, p. 99.

universally pervasive—as well as the aspect of the intersecting contiguity [viz. simultaneity] of the three time-periods. But if [this explanation is given] from the standpoint of a progressive approach [involving a sequential series of practices], then how can Vairocana Buddha,[21] [the embodiment of] the fruition wisdom that is already perfected, be haphazardly correlated with sentient beings at the bound stage[22] who have not yet cultivated?[23]

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21 As Kim Ing-sŏk points out (*Hwaŏmhak kaeron*, p. 107), the distinction between Vairocana (the dharmakāya Buddha) and Rocana (the saṃbhogakāya Buddha) is far from clear in Huayan texts. The Tiantai school, basing its view on the account in the *Pusa yingluo benye jing* (*T* 1485:24.1010b-1023a), posits a qualitative distinction between Vairocana, Rocana, and Śākyamuni (the *nirmāṇakāya* Buddha). In the different recensions of the *Avataṃsakasūtra*, however, this distinction is far from clear: where the sixty-roll Buddhabhadra translation (*HYJb*) uses primarily Rocana, Śikṣānanda's eighty-roll recension shows Vairocana instead. (For example, *HYJb*'s second chapter is titled *Lushena pin* 盧舍那品, while *HYJ* has *Piluzhena* pin 毘盧遮那品 instead; this distinction holds throughout parallel passages in the two recensions.) Chinul uses the earlier transliteration for Rocana, as found in the Buddhabhadra version, when referring to passages from Śikṣānanda's translation, which show Vairocana instead; for this reason, I use Vairocana throughout my translation from Chinul. Of course, the doctrines of the interpenetration between the three bodies of the Buddha, as well as between the buddhas of the past, present, and future, provide conceptual justification for the lack of clarity.

22 "The bound stage" (*pakchiwi* 縛地位) refers to the stage of ordinary persons (*pṛthagjana*), who continue to be bound by afflictions of mind and have yet to achieve the wisdom of buddhahood.

23 The interlocutor again tries to get Chinul to define exactly what he means by attaining buddhahood. If Chinul is referring to a sudden awakening to the fundamental nature of buddhahood, the ideal essence that vivifies all conscious activity, he is apparently denying the need for developing the myriads of bodhisattva practices—practices that fully developed buddhas require in order to display as well as embody the qualities inherent in the enlightened mind. While this standpoint would validate the Sŏn approach, it abandons most of the practices and expedient teaching devices of Buddhism in the process. On the other hand, if attaining buddhahood means sudden awakening to the buddhahood that is perfected through a progressive process of development, it is only comprehensible if approached from the standpoint of consummate interfusion; that is, the fruition of buddhahood is actually one with the causal practices that eventual produce that fruition. Simply looking into the mind as advocated by Sŏn practice does not involve the same kind of development of phenomenal qualities as comes through the practice of charity, keeping precepts, patience, and so forth. So if it is assumed that tracing back the radiance emanating from the mind actually perfects the wisdom that is normally accomplished only through development of the bodhisattva practices,

問。今言修心人、返照不動智佛、是本覺理佛耶、是已成果智佛耶? 若約果智論、則雖他果自果有殊、須以圓融門隨理、普遍之義論之、亦以三世融攝之義論之。若約行布門則已成果智盧舍那佛、與縛地位中不修衆生、云何混濫耶?

Chinul: If you obstinately cling to this sort of doubt and do not renounce it, how will you be able to make use of the contemplation approach taught by the commentator? You must forget your passions, stay empty and bright, clear away [all distractions], and remain fully absorbed [in introspection];[24] only then will you be able to do it.

If we examine the explanation offered in the *Exposition*, [we find that] this so-called Immovable Wisdom is also the fundamental Wisdom of Universal Radiance. It is exactly this fundamental wisdom that is called the fruition wisdom of all the buddhas. This fundamental wisdom is the essential nature of principle and phenomena, nature and characteristics, sentient beings and buddhas, oneself and others, tainted and pure, cause and fruition. Consequently, it does not solely refer to the principle that the

this only happens because, ultimately, every phenomenon is perfectly interfused with every other phenomenon. Hence if one's practice (such as tracing back the radiance) is accomplished, then all other practices and qualities (all the subsidiary practices of the bodhisattva path) are perfected simultaneously, thanks to the temporal and physical interpenetration that would allow results to appear at the same time as their causes. As the interlocutor asks, however, if it is assumed that buddhahood is attained through a progressive approach that involves the perfection of causal practices throughout three *asaṃkhyeyakalpas*, then how can Vairocana Buddha be identical to the inchoate buddhas (viz., sentient beings) who are still bound in saṃsāra? Since Vairocana has finished his practice and sentient beings have not, how could they possibly be the same? Chinul's explanation centers on the fact that the fundamental wisdom realized though sudden awakening is the source of both the ideal essence—the Immovable Wisdom of the dharmakāya Buddha Vairocana—as well as the phenomenal qualities of the saṃbhogakāya. Hence, by awakening to one's own nature, both aspects of buddhahood are perfected simultaneously: the ideal Buddha of original enlightenment and the newly produced phenomenal Buddha (to adopt the terminology of the questioner's introductory question).

24 Chinul alludes here to a passage from Chengguan's *Xinyao jian*; see *CDL* 30, p. 459c.

purity of the nature is not lost while it is involved with tainted activities.[25] If we refer to it in relation to the one who presides over the Lotus Womb World (Hwajang segye 花藏世界, S. Padmagarbhalokadhātu),[26] then this fundamental wisdom is called Vairocana Buddha. If we refer to it in relation to the one who presides over the Golden World, it is called the Buddha of Immovable Wisdom. If we refer to it in relation to the place discovered by sentient beings of great aspiration when they look back on the radiance [of their minds], it is called the Buddha of the Wisdom of Universal Radiance of one's own mind, the Buddha of Immovable Wisdom of one's own mind, or the Vairocana Buddha of one's own mind. Accordingly, any specific name used for it includes the three bodies or the ten bodies [of the buddhas], and so on.[27]

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25 As this fundamental wisdom is the Wisdom of Universal Radiance, it is both the original ideal wisdom and the phenomenal fruition wisdom of all the buddhas. It is both immutable and adaptable; that is, although unmoving, it is fully operative in the phenomenal realm and adept in the application of expedient methods of instruction. In its aspect of phenomenal wisdom, it actually relies on the unmoving ideal wisdom while adopting relative guises; consequently, it is the essential nature of all discriminative phenomena as well as the conventional characteristics of those phenomena themselves. Since this fundamental wisdom is both immutable and adaptable simultaneously, if it is realized through sudden awakening, the student becomes fully proficient in all the expedient abilities of buddhahood as well.

26 The Lotus Womb World is the pure land of Vairocana Buddha as described in the *Avataṃsaka-sūtra*. It is said to comprise a gigantic lotus flower floating in an ocean of perfume, with various atmospheric levels arrayed above it. For an exhaustive description, see the "Huazang shijie pin" 花藏世界品, in *HYJ* 10, pp. 39a-44a, translated by Cleary, *The Flower Ornament Scripture*, vol. 1, pp. 202-253.

27 The three bodies (*trikāya*) of a Buddha are (1) dharma-body (dharmakāya), the absolute body of suchness; (2) enjoyment or reward-body (saṃbhogakāya), the body endowed with all the regalia of the Buddha, formed as a result of the vast merits accrued during practice on the bodhisattva path, the body which only bodhisattvas can see; (3) transformation-body (*nirmāṇakāya*), the body of the historical buddhas expediently taken on to instruct beings. There are several different lists of ten bodies discussed in Hwaŏm materials, but two are principal. From the standpoint of understanding, the ten are the bodies of (1) sentient beings, (2) the body in its land, (3) transformation, (4) śrāvakas, (5) pratyekabuddhas, (6) bodhisattvas, (7) tathāgatas, (8) knowledge, (9) dharmakāya, (10) emptiness; see *HYJb*, p. 565b. From the standpoint of practice, the ten are: (1) bodhi-body, (2) vow-body, (3) transformation-body, (4) resolution-body, (5) body endowed with all the major and minor marks, (6)

答。如是疑情、堅執不捨、則何預論主、所示觀行之門。須忘懷虛朗、消息沖融、乃可耳。然審論文所示之義、所言不動智、亦是根本普光明智、當此根本智、名之爲諸佛果智也。此根本智、是理事性相生佛自他染淨因果之體性故、非單取隨染流轉中、不失性淨之理也、若約花藏世界主爲名、則此根本智爲盧舍那佛、若約金色世界主爲名、則此根本智爲不動智佛、若約大心衆生返照發現處爲名、則此根本智爲自心普光明智佛、亦是自心不動智佛、亦是自心盧舍那佛、隨擧一名、皆具三身十身等。

In this fundamental Wisdom of Universal Radiance are originally contained [all dualistic dharmas, such as] oneself and others, sentient beings and buddhas, tainted and pure, cause and fruition, principle and phenomena, nature and characteristics, sentience and insentience. Therefore the *Exposition* says: "The approach to dharma described in this *Buddhāvataṃsakasūtra* is the path for sentient beings of superior faculties to have personal faith in the one true *dharmadhātu*, which is their own mind's Wisdom of Universal Radiance. You should know that this is the type of person who has the capacity to receive this sūtra and respond in turn to its contemplation practice."[28]

以此根本普光明智中、本具自他生佛染淨因果理事性相情非情。故論云。「此之佛華嚴經法門、是大根衆生、自信自心普光明智一眞法界之道也。當知、此輩堪受此經、觀行相應。」

Furthermore, it says:

The unabiding wisdom and the phantom regalia of all the buddhas of the ten directions pervade the *dharmadhātu* and the sphere of empty space. The dharma-nature completely pervades the ten directions, projecting

body of awesome power, (7) mental body, (8) body of merit, (9) dharma-body, (10) wisdom-body; see *HYJb*, p. 643b, *Da huayan jing luece*, *T* 1737:36.705a16-20. For an alternate list of ten bodies at the level of the ten transferences, see *HYJ* 32, p. 174a27-29.

28 This quotation from the *XJHJL* is untraced.

like shadows material bodies that are identical to one's own body, for they are originally nondual and their essences are undifferentiated. Consequently, the wisdom bodies of all the buddhas of the ten directions are like shadows, and what they say are like echoes. One who has this sort of faith and understanding is certain to attain buddhahood. Since our faith now also involves this sort of awareness and this sort of faith and understanding, how can we ever be subject to backsliding? All of the body, all of the mind, and all of the sense-spheres are entirely the ideal wisdom of the dharmakāya. They are originally unabiding and originally unascertainable. All verbal discriminations are like echoes in space, for they are in fact responses to conditions that are nonmanifesting; they are articulated in relation to the objects present but are originally unabiding. If, understanding this sort of dharma, we generate faith and understanding, how can we ever be subject to backsliding? Even though we have certain proclivities of habit (*vāsanā*) that may temporarily cause us to think we are backsliding, we will never in fact backslide from the faith and abiding stages.[29]

又云。「以十方諸佛無依住智幻住莊嚴門、遍法界虛空界、法性恒遍十方、如影對現色身、同自身故、本不二故、體無差別故。十方諸佛智身如影、所言如響、如是信解、當得成佛。我今信者、亦如是知、如是信解、云何有退。全身全心、及一切境界、全是法身理智。本無依住、本無所得、一切語言分別、如空中響、應無作緣、任物成聲、本無依住、了如斯法、而生信解、云何有退。設有習氣、暫時念退、信及住位、一往不退。」

It also says:

Essentially, you should always have personal faith that your own physical, verbal, and mental states, as well as the distinctions between all your

[29] *XHYJL* 16, pp. 825c22-826a6.

various impulses, arise from the tathāgatas' physical, verbal, and mental states, and from all the distinctions between their various impulses. They are all devoid of essence or nature, self or person. Since they are all conditionally originated from the nonmanifesting own-nature of the *dharmadhātu*, you cannot find that locus where these faculties were originally planted. Their nature itself is the *dharmadhātu*; there is no inside, outside, or in between. You should be aware of this and investigate according to these [guidelines]. Whether you observe yourself or others, they all have the same essential nature, so there is no "I" or "mine." Practice in this manner by drawing on the power of samādhi and prajñā. Once you have understood for yourself, contemplate the sufferings of sentient beings; then [your practice of] benefitting yourself and benefitting others (*svārtha-parārtha*) will be like Samantabhadra's great practices and vows.[30] It will be identical to this sūtra's rule of the five levels [of cultivation].[31]

又云。「大體常須自信自己身語意境界、一切諸行分別、皆從如來身語意境界、諸行分別中生、皆無體無性無我無人、但以法界無作自性緣生、本無根機處所可得、性自法界、無有內外中間。應如是知、如是觀察、觀自觀他、同一體性、無我我所。以定慧力、如是修行、旣自知己、觀衆生苦、自利利他、皆如普賢廣大行願、一如此經五位法則也。」

Furthermore:

30 For the vows of Samantabhadra Bodhisattva, the embodiment of immense practice, see the *Puxian xingyuan pin* 普賢行願品, *Dafangguang fo huayan jing* 40, *T* 293:10.844b-848b; translated in Garma Chang, *Buddhist Teaching of Totality*, pp. 188-196.

31 *XHYJL* 32, p. 941c3-10. The "five levels" (*owi* 五位) here refers to the major divisions of the bodhisattva path according to the Hwaŏm school: ten abidings, ten practices, ten dedications, ten *bhūmis*, and an eleventh *bhūmi* (which corresponds to the stage of impartial enlightenment); the ten faiths is considered to be a preliminary stage of the path that precedes the ten abidings and the buddhahood of sublime enlightenment is the consummation of the path, following the eleventh *bhūmi*; see *Lueshi xin Huayan jing xiuxing cidi jueyi lun heji*, *T* 1741:36.1049a24-25.

In the "Manifestation of the Tathāgata" chapter of this sūtra it is said,[32] "Bodhisattva-mahāsattvas should know that each and every thought in their minds is invested with the right enlightenment achieved by the buddhas." This [statement] clarifies that all the buddhas, the tathāgatas, do not achieve right enlightenment apart from the mind. It also says, "The minds of all sentient beings are also the same. They are all invested with the right enlightenment achieved by the tathāgatas." This [statement] clarifies that the self-essence of the minds of both ordinary persons and sages are pure and indistinguishable; even though one may be deluded and the other awakened, there is not a hair's breadth of difference between them. If just one single thought of deluded thinking does not arise, one will achieve the purgation of mind and mental states, the nature itself will be unproduced, and one will transcend both attainment and realization; this is the attainment of right enlightenment. If one then benefits sentient beings everywhere with this dharma, this will be the practice of Samantabhadra. Accordingly, the sublime wisdom that is devoid of mind, nature, and principle and that discerns the one vehicle, the three vehicles, and the causes and results of [rebirth among] human and divinities—this is named Mañjuśrī. To practice together in accordance with discriminating wisdom in order to benefit sentient beings while being aware of their respective spiritual faculties and without taking a moment of rest—this is named Samantabhadra. The vow to use one's great compassion in order to rescue all sentient beings—this is named Avalokiteśvara. To cultivate simultaneously these three [bodhisattvas'] states of mind—this is named Vairocana Buddha. When this becomes habitual, it is called self-reliance. When there is not one dharma that does not stand out clearly, it is called unimpeded. One whose wisdom responds to the faculties of others, pervades all the ten directions, and whose nature

[32] See *Rulai chuxian pin*, *HYJ* 52, p. 275b23-24, 25-26, for both this and the immediately following quotation. This passage is translated in Cheng Chien Bhikshu (Mario Poceski), trans., *Manifestation of the Tathāgata: Buddhahood according to the Avataṃsaka Sūtra*, pp. 120-121.

is neither coming nor going—this is called the superpowers (*abhijñā*). Even though one may have only begun to cultivate these [factors], they are completely habitual. Even though one has masqueraded at being born for many kalpas, one's sun of wisdom has been immutable.[33] This matter is not difficult at all—so why should you not attempt it? Should you train but obtain no result, the merit [of such practice] will still surpass that of humans and divinities.[34] But if you neither have faith nor cultivate, when will your suffering ever end?[35]

又云。「此經如來出現品云、<菩薩摩訶薩、應知自心念念、常有佛成正覺、>爲明諸佛如來、不離此心、成正覺故。又云、<一切衆生、心亦如是、悉有如來成正覺。> 此明凡聖心、自體清淨無異、但有迷悟、不隔分毫、但一心妄念不生、得心境蕩然、性自無生、無得無證、卽成正覺故。便以此法、廣利衆生、是普賢行。故無心性理妙慧、簡擇一乘三乘人天因果、名爲文殊、隨差別智同行、知根利生、無有休息、名爲普賢、願以大悲救護一切衆生、名爲觀音。以此三心、一時修習、名毘盧遮那、慣習心成、名爲自在、無法不明、名爲無碍、智隨根應、普遍十方、性無來往、名曰神通。修之在初、慣習揔得、妄生多劫、智日不遷。此揔非難、何須不作。學而不得、猶福勝人天、不信不修、苦窮何盡。」

And finally:

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33 Through the arousing of the *bodhicitta* that occurs at the first level of the ten abidings, all the qualities of buddhahood are simultaneously perfected; hence, "even though one may have only begun to cultivate those [factors], they are completely habitual." Through this realization, the bodhisattva understands that his wisdom and that of all the buddhas are identical. Nevertheless, he continues to cultivate the remaining stages of the bodhisattva path over many lifetimes in order to perfect his ability to display that wisdom. As Li says, "Even though one has masqueraded at being born for many kalpas, one's sun of wisdom has been immutable."

34 This is a common refrain in Yongming Yanshou's writings, which he adopts from Li Tongxuan; see, for example, *Weixin jue*, *T* 2018:48.996c.

35 *XHYJL* 32, p. 941b5-17.

Although this sūtra is the gate to the fruition of buddhahood, it is instead bestowed upon those ordinary people who enjoy the training and are not disillusioned (*nirveda*) with birth and death so that, while still on this sea of birth and death, they may obtain omniscience (*sarvajñatā*, *sarvajñatājñāna*). If there should happen to be any two-vehicle adherents [śrāvakas or pratyekabuddhas] in the congregation, they will be as if deaf and will not listen. Although bodhisattvas of the third vehicle have practiced the six pāramitās and have obtained the six superpowers, they still have a mind that fears suffering, so they are disillusioned with the dangers inherent in the world and seek to be reborn in the pure land. Even though they might have a mind of loving-kindness and compassion and choose to remain in this world in order to benefit living beings, they are unable to generate faith even though they may hear this teaching; this is clarified in the sūtras. But this sūtra does not give the same [explanation; it instead says that] since all sentient beings are born from the fundamental wisdom of all the buddhas, that fundamental Wisdom of Universal Radiance in turn serves as the starting point in the production of the *bodhicitta*.[36]

又云。「此經是佛果門、還授與凡夫中、樂學不厭生死者、於生死海中、取一切智也。若實二乘在會、如聾不聞、三乘菩薩、雖行六波羅密、得六神通、有畏苦之心、厭患世間、往生淨土、設有慈悲心者、以留愛習、住世利生、雖聞此教、不能生信、如經中自明。此經不爾、以一切衆生、從一切諸佛根本智生、還以根本普光明智、爲發菩提心之初也。」

Having thought deeply upon these three alternatives according to the ideas presented in these quotations from the *Exposition*, I have found that the doctrine of the mutual interfusion between living beings and buddhas as presented by the commentator is essentially intended to induce those who contemplate the mind in order to access the path constantly to have faith

36 This passage from Li's *XHYJL* remains untraced.

that their own bodies, speech, and minds, as well as the characteristics of their sensory realms, all arise from the body, speech, mind, and sensory realms of the tathāgatas. These [phenomena] are all devoid of essence or nature, for originally they are nondual and their essences are indistinguishable. Since they are all conditionally generated by the uncreated self-nature of the *dharmadhātu*, the conditions and the characteristics of those conditions all arise from that nature. That nature itself is the *dharmadhātu*; there is no inside, outside, or in between. You should have this sort of understanding and engage in this sort of investigation. This then [means that] buddhas and sentient beings are originally conjured up from the ocean of the nature, which is the fundamental Wisdom of Universal Radiance. Therefore, the forms and functioning of sentient beings and buddhas may seem to be different, but they are entirely the form and functioning of this fundamental Wisdom of Universal Radiance. Therefore, while they may be originally of one essence, they generate functioning that takes place at multivalent levels. This corresponds to the tenet of nature origination (*sŏnggi mun* 性起門).

據如上論文之義、三復深思、此論主所示、生佛互融之義、要令觀心入道之者、常須自信自己身語意、及境界之相、皆從如來身語意境界中生。皆無體無性、本不二故、體無差別故。但以法界無作自性緣生故、緣緣之相、全性而起、性自法界、無內外中間、應如是知、如是觀察也。此則佛及衆生、本從根本普光明智性海幻現故、生佛相用、似有差殊、全是根本普光明智之相用也。故本是一體而起用重重、此當性起門也。

The idea of the mutual interfusion between sentient beings and buddhas, which is discussed at other points [in the *Exposition*], means that Vairocana Buddha, who is the perfected fruition wisdom, exists within the eight consciousnesses of sentient beings who are subject to production and cessation, and that sentient beings also exist within that buddha-wisdom. In this case, when a phenomenon (which is not different from the principle) is completely subsumed within the ideal nature, this prompts many phenomena (which are [also] not different from the principle) to appear within that one

[phenomenon], since all are based on the same principle. This, then, [means that] while the essences of sentient beings and buddhas might be different, they universally pervade one another in accordance with principle. Just as in Indra's net, each and every one of its jewels might be independent and distinct, but their individual luster is matted together with that of all the others [i.e., each jewel is reflected in every other jewel]. This corresponds to the interfusion of all phenomena from the standpoint of the tenet of the conditioned origination [of the *dharmadhātu*, *yŏn'gi mun* 緣起門].

If we were to consider further these doctrinal principles [of nature origination and conditioned origination] and were to explicate them repeatedly, then, even though we may be able to demonstrate that they end up converging, as far as contemplation practice and attaining the path are concerned, the tenet [of nature origination] is more apt, while that [of conditioned origination] is less apt. Cease your wrangling and reflect on this point in silence.[37]

他處所論生佛互融之義、已成果智盧舍那佛、在衆生生滅八識之中、衆生亦在佛智之中者。是不異理之一事、全攝理性時、令彼不異理之多事、隨所依理、皆於一中現也。此則生佛體殊而隨理普遍、如因陁羅網中、珠珠體別而影影交羅也。此當緣起門事事融攝也。義理展轉、論之又論則雖歸一致、觀行得道門中、意有親疎、請捨諸議論、黙而思之。

Furthermore, the meaning of attaining buddhahood is discussed elsewhere: "First, one awakens to the Vairocana *dharmadhātu*; subsequently, one cultivates Samantabhadra's ocean of practices."[38] This clarifies that if one

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37 Chinul's emphasis on the doctrine of nature origination (*sŏnggi* 性起) over the conditioned origination of the *dharmadhātu* stems from the former's soteriological superiority. This emphasis on nature origination also had important implications for Chinul's synthesis of the theoretical views of the Hwaŏm and Sŏn schools. For Chinul's acceptance of Li's interpretation of nature origination, see Yi Chong-ik, "Chinul ŭi Hwaŏm sasang," p. 535.

38 From the *Xianmi yuantung chengfo xinyao ji* 1, *T* 1995:46.990a25; by the Khitan Liao-dynasty monk Daozhen Fachuang 道殿(殿)法幢 (d.u.).

understands the *dharmadhātu* of Vairocana, one can then present extensively the characteristics of the unimpeded interpenetration of all phenomena as explained in the approach of conditioned origination. But then it says, "You must first give rise to a thought and observe it; for if you do not give rise to a thought, you will lose the unimpeded, consummate qualities of the fruition of buddhahood."[39] This is utterly wrong. How is it possible that the consummate qualities of the fruition of buddhahood are made manifest through the appearance of deluded thoughts? If they are made manifest because of thoughts, they are impermanent dharmas. Does it not say in the [*Avataṃsaka*]*sūtra*?

> If a person wants to comprehend the state of buddhahood,
> He should purify his mind until it is just like empty space.
> Forsaking all deluded thoughts and all types of clinging,
> Allows the propensities of mind all to be unimpeded.[40]

又他處所述成佛之義曰、「先悟毘盧法界、後修普賢行海。」明毘盧法界、則廣陳緣起門中、事事無碍之相、乃曰「先須起想觀之、若不起想、則失佛果無碍圓德。」此大不然、何得佛果圓德、因妄想而現。若因想而現者、是無常法也。經不云乎?「若人欲識佛境界、當淨其意如虛空。遠離妄想及諸取、令心所向皆無碍。」

As for inferior people who cannot yet trace back the radiance and discover the buddha-wisdom in their own minds, I encourage them to keep their thoughts steady and not allow their faith to deteriorate so that

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[39] Chinul's wording here seems to imply that this quotation is taken from Daozhen Fachuang's work, but no such passage appears there. The entire passage is actually rather enigmatic, and Chinul may simply be bringing up a hypothetical claim in order to refute it. See Yi Chong-ik's discussion in "Chinul ŭi Hwaŏm sasang," p. 537.

[40] *Avataṃsakasūtra*, *Rulai chuxian pin*, *HYJ* 50, p. 265b10-11; cf. Cheng Chien, *Manifestation of the Tathāgata*, p. 65. The first two lines of this passage are also quoted in the introduction to Chinul's *Encouragement to Practice*.

they too will succeed. The purpose of this *Exposition* is different, however. It aims solely to induce ordinary persons of great aspiration to look back on the radiance of the Way of this one true *dharmadhātu* that is their own mind's fundamental Wisdom of Universal Radiance. They will then be able to awaken to the fact that, although the names of all the buddhas of the ten directions—Vairocana Buddha, the Buddha of Immovable Wisdom, and so forth—are different and the regalia of their physical worlds (*ŭi* 依) and their persons (*chŏng* 正) are each distinctive, these are all the characteristics and functioning of their own minds' Wisdom of Universal Radiance; they are not external things. Since the measure of their own minds' Wisdom of Universal Radiance is as great as space or the *dharmadhātu*, there is neither a single buddha who does not arise from this original wisdom nor a single sentient being who is not born from the fundamental wisdom. Therefore, you should know that buddhas and sentient beings are illusorily conjured up from this wisdom and abide illusorily in this wisdom. There is no other place from which production comes, and no other place to which extinction goes. As the *Exposition* says:

> When you penetrate to the fact that mind and objects, whether personal or impersonal, are universally authentic, you then universally perceive that the minds of sentient beings, your own mind, the mind of the tathāgatas, and the bodies of each of these all derive from the same essence and characteristics; they are all like conjured characteristics. If you see none of the characteristics of production, subsistence, decay, and extinction, you are close. If you are deluded to this and seek somewhere else, you are far astray. This type of dharma is as is extensively explained in this sūtra.[41]

若對下劣人、未能返照自心佛智發明者、勸令存想、仰信不退、亦得也。此論之意、則不然、只令大心凡夫、返照自心根本普光明智一眞法界之道、則便悟盧舍那佛不動智佛等。十方諸佛、雖有名號差殊、依正莊嚴各別、皆是自心普光明智之相用、俱非外物也。以自心普光明智、量同虛空法界、無有一佛、不從本智而

41 This passage from Li's *XJYJL* remains untraced.

起、無有一衆生、不從本智而生。故知佛及衆生、依智幻生、依智幻住、生無所從、滅無所至也。故論云。「達自心境自他普眞、則普見衆生心自心如來心及身、同一體相、皆如幻相、不見生住滅壞相則近、迷此別求則遠、如是之法、如經廣明。」

A poem of the commentator says:

The Buddha is the buddha in the minds of sentient beings,
In terms of personal capacities, [buddhas and sentient beings] are not different things.
If you want to know the source of all the buddhas,
Awaken to the fact that your own ignorance originally is buddha.[42]

If you carefully examine the words of this verse, you will be able to understand it. For those who are contemplating the mind nowadays, the fruition wisdom produced by awakening from their own ignorance is both the ideal buddha and the phenomenal buddha. It is the buddha within themselves and the buddha within others; it is the causal buddha and the fruition buddha. Consequently, it is said: "Whether it is the water at the beginning of the river or the water at the end, it is of one nature—water. Whether it is a causal buddha or a fruition buddha, it is of one nature—buddhahood."[43] As he said, "The Buddha is the buddha in the minds of sentient beings,/ In terms of personal capacities, they are not different things."

又論主頌云、「佛是衆生心裏佛、隨自根堪無異物。欲知一切諸佛源、悟自無明本是佛。」將此頌意、字細思看、可以知之。今日觀心之士、悟自無明所成果智、卽理佛卽事佛、卽自佛卽他佛、卽因佛卽果佛。故云、「初水後水一性水、因佛

[42] This verse is quoted verbatim in Yongming Yanshou's *Mirror of the Source Record* (*Zongjing lu* 18, *T* 2016:48.513b6-8), but Yanshou simply describes it as "an ancient verse"; I have been unable to trace it to Li's *XJYJL*, as Chinul presumes.

[43] *XHYJL* 7, p. 764a1-2.

果佛一性佛。」旣云、「佛是衆生心裏佛、隨自根堪無異物。」

We should understand that the sea of characteristics of the ten bodies of Vairocana Buddha, the perfected fruition wisdom, is entirely the buddha of the mind's own Wisdom of Universal Radiance. According to what an individual's capacities can bear, it manifests what appear to be external characteristics; the regalia of his world and his person are, however, originally not external things. Since the measure of the mind's own Wisdom of Universal Radiance is equal to the *dharmadhātu* and the whole of space, that wisdom's characteristics and functioning are by nature free: they may be one or many, great or small, sentient beings or buddhas, oneself or others, apparent or concealed, contracted or expanded, adverse or favorable, good or bad, tainted or pure. This inscrutable store of great effulgence subsumes all dharmas and is the source of the myriads of transformations.

當知。已成果智盧舍那佛十身相海、全是自心普光明智佛、但隨根所堪、現似外相、依正莊嚴、本非外物也。以自心普光明智、量同法界虛空界、相用自在、能一能多、能大能小、能生能佛、能自能他、能現能隱、能卷能舒、能逆能順、能善能惡、能染能淨。是不思議大光明藏、含攝諸法、爲萬化之源。

We should know that, from the stage of an ordinary person until one first arouses the *bodhicitta*, practices the bodhisattva path, and finally reaches the stage of fruition, all of Vairocana Buddha's great compassion, great wisdom, and great vows, as well as each and every thought, each and every action, each and every dharma, each and every moment, and each and every place, are all the operation of one's own mind's Wisdom of Universal Radiance. The Wisdom of Universal Radiance is vast and penetrating, empty and bright; its numinous exquisiteness knows no bounds, and its great functioning is self-reliant; it is entirely natural (*dharmatā*) and constant. Even though a specific dharma may originate from conditions, there are none that are not qualities generated from the nature of one's own mind. Because [the six aspects of consummate interfusion, viz.,] universality and particularity, identity and

difference, and formation and dissolution are simultaneous and autonomous, if one reflects on this with wisdom, [all six aspects] can be perceived. But you will not be able to understand if you consider them with the sensory consciousnesses.

當知、盧舍那佛、從凡夫地、始自發心、行菩薩道、至於果地、所有大悲大智大願、一一念一一行一一法一一時一一處、皆是自心普光明智之運爲也。以普光明智、廓徹虛明、靈妙無方、大用自在、法爾恒然、纔有一法緣生、無非自心性起功德。以摠別同異成壞、同時自在故、以智照之可見、情識思而不知。

If one shines universally over all sentient beings with the Buddha's Wisdom of Universal Radiance that is inherent in one's own mind, the characteristics of sentient beings are the characteristics of the tathāgatas, the speech of sentient beings is the speech of the tathāgatas, and the minds of sentient beings are the minds of the tathāgatas. Even one's livelihood and everyday work, one's talents in construction or artistry, are applications of the form and functioning of the tathāgatas' Wisdom of Universal Radiance. There is no difference whatsoever.

But sentient beings deceive themselves through their own actions. They themselves perceive that "this is an ordinary person," "this is a sage"; "this is oneself," "this is someone else"; "this is cause," "this is effect"; "this is tainted," "this is pure"; "this is nature," "these are characteristics"; and so forth. They themselves give rise to discrimination and they themselves give rise to backsliding. None of this happens as a result of the Wisdom of Universal Radiance. But if one gives rise to a mind of great ardor and awakens to the fact that one's ignorance is originally sacred, originally true, and is the perpetual dharma of the effortless great functioning, then this is the Immovable Wisdom of all the buddhas.

又以自心內諸佛普光明智、普照一切衆生、則衆生相卽如來相、衆生語卽如來語、衆生心卽如來心、乃至治生產業工巧技藝、皆是如來普光明智運爲之相用、都無別異也。但是衆生、自業自誑、自見是凡是聖、是自是他、是因是果、是染

是淨、是性是相等、自生分別、自生退屈、非由普光明智、故作如是。若能發勇猛心、悟自無明、本神本眞、無功大用恒然之法、則便是諸佛不動智。

Out of his great compassion, the commentator reiterated this fact when he said, "Since all sentient beings are originally born from the fundamental wisdom of all the buddhas, that fundamental Wisdom of Universal Radiance in turn serves as the starting point in the production of the *bodhicitta*." He also said, "If you want to know the source of all the buddhas, / Awaken to the fact that your own ignorance originally is buddha." How is it that wise persons who have had the chance to hear these earnest words of the sages of old neither generate faith nor contemplate their own minds, but end up chattering the whole day long, frittering away their lives?

故論主以大悲心、叮嚀之曰、「以一切衆生、本從諸佛根本智生、還以根本普光明智、爲發菩提心之初也。」又云、「欲知一切諸佛源、悟自無明本是佛。」何有智者、得聞先聖如是懇苦之言、而不生信、亦不觀自心、談論終日、虛過一生耶?

[3]

Question: We have listened to your explanations, which are profound and difficult to comprehend. Nevertheless, [these explanations are given] only from the standpoint that everything has the same identical essence and neglect the standpoint that their essences may differ. Why is this the case? Since there are obvious distinctions in the relative pollution and purity of the conditionally generated ancillary and primary [karmic retributions, *ŭi-chŏng* 依正) of the ten realms of reality,[44] the heritage of both oneself and others is,

44 Ancillary karmic retributions (*ŭibo* 依報) refer to the broader environmental, social, and familial factors that indirectly affect the quality of a person's rebirth; primary karmic retributions (*chŏngbo* 正報) are the principal factors that directly affect a person's physical and psychological makeup. The ten realms of reality (*dharmadhātu*) comprise the six realms of life in saṃsāra—viz., hell denizens,

in each case, different. So how then can Vairocana Buddha, the perfection of the fruition wisdom, consistently end up being one's own buddha? This is no better than the explanation offered by typical Hwaŏm commentators, [who say that] the principle upon which the fruition wisdom of Vairocana Buddha is based and the principle upon which the impermanent eight consciousnesses of sentient beings are based are of the same essence; and, accordingly, that principle upon which they are based can manifest as both cause and fruition in the undeveloped minds of sentient beings who have not practiced.

問。聞汝所說、甚深難思。然只是同體之義、無異體之義也。所以然者、現今十界依正染淨緣起、歷然差別故、自他相續各異也、何得以已成果智盧舍那佛、一往將爲自佛耶? 不若常徒所論盧舍那果智所依理、與衆生生滅八識所依理一體故、隨所依理在不修衆生心中、作因作果也。

Chinul: This has already been discussed above. Just put your mind to rest and stop arguing; empty your heart and reflect inwardly. The essential thing is to produce the sublime fruition; why must you ask further questions? But since you have raised the question, I will discuss it further.

If we were to explain the aspect of interfusion from the standpoint of the conditioned origination [of the *dharmadhātu*], it would certainly be as you suggest in your criticism. But the purpose of this commentator now is to point out directly, to ordinary persons of great aspiration who have awakened suddenly to the wisdom of the buddhas, the Way of the one true *dharmadhātu* that is the ocean of fruition of the buddhas' Wisdom of Universal Radiance. [Even though that *dharmadhātu*] is ineffable, he did all he could to explain it.

答。前已論之、但息心無諍、虛懷內照、成辦妙果爲要、何更問耶? 旣以伸問、吾更言之。若論緣起門中、融攝之義、則誠如所難。今此論主旨趣者、爲頓悟佛智大心凡夫、直示諸佛普光明智果海一眞法界之道、於離言中、不得已而說

hungry ghosts, animals, demigods, humans, and divinities—plus the four realms of sanctity—viz., śrāvakas, pratyekabuddhas, bodhisattvas, and buddhas.

也。

If you grasp at it [that *dharmadhātu*] according to his explanation, then in identity there is no difference and in difference, no identity. If you speak of self, you mean it is not someone else. If you speak of others, you mean it is not yourself. If you understand it properly, however, identity is in fact difference and you are in fact others. Now, for those who have properly understood this, we can discuss the aspect of identity that is endowed with the aspect of difference and the aspect of the buddha in one's own mind that is endowed with the buddhas of all others. Nevertheless, from the standpoint of contemporary practitioners who have had a sudden awakening, they reflect fully on the *dharmadhātu* [and understand that] the sphere of their own minds is originally endowed with oneself and others, ordinary persons and sages, and cause and fruition; thus I have only discussed their own minds' fruition of buddhahood, the Wisdom of Universal Radiance. But ultimately [this sphere too] is neither identical nor different, neither self nor others, for it is a state of ineffable wisdom.

若如言執之、則同中無異、異中無同、言自則非他、言他則非自也。若得意會之、則卽同卽異、卽自卽他也。今爲得意會之者、說具異相之同相、具他佛之自心佛也。然且約今時頓悟者、圓照法界自心之境、本具自他凡聖因果、說自心普光明智佛果耳。究竟非同非異、非自非他、以離言智境界故。

If you grasp at the view that the heritages of ordinary persons and sages today are each different and claim, "Neither the buddha as oneself nor the buddha as others, neither the aspect of identity nor the aspect of difference, can be haphazardly correlated," then you have made in vain a subjective imputation (*pyŏn'gye* 遍計, S. *parikalpita*). Since you cannot forget your sensory attachments, when will you be able to access the realm of that original wisdom that completely subsumes both sentient beings and buddhas and is autonomous within both identity and difference? If you insist on discussing this question from the standpoint of causes and effects and argue over differences the whole day long, you are free to do so. But if, relying on

the approach of contemplative practice, [you seek] swiftly to realize *bodhi* and thereby liberate yourself from the dusty troubles [of this world], ferry across a whole host of deluded beings, and perpetuate the life force of the buddhas, you must fuse together in your own mind the distinctions between ordinary persons and sages, causes and effects, and ancillary and primary karmic retributions. Then you will subsume all of the six aspects, [which is a state] not knowable via the sensory consciousnesses. Later, I will explain this further, for this is the primary purport of all the sūtras and śāstras and the comprehensive doctrine of the thousands of sages.

汝若執現今凡聖相續各別之見云、「自佛他佛、同相異相、不可混濫、」則宛是遍計、情執未忘、何時得入生佛圓具、同異自在本智之境界耶? 若唯論因果門、口諍終日則可矣。若依觀行門、速證菩提、透脫塵勞、廣度群迷、續佛壽命者、恒以自己一心、融會凡聖因果依正差別。其中具六相義、非情識知。後當更明、此是經論要旨、千聖通宗也。

Doesn't it say in the "Manifestation of the Tathāgata" chapter?

Once bodhisattva-mahāsattvas have heard this dharma, they then […] can know through their supreme investigation that all the buddhas of the three time-periods are of the same essential nature. Then, by means of the wisdom derived from dedicating their wholesome faculties (*kuśalamūla*), they can access universally this very dharma, which they access without actually accessing anything. Free from cognition regarding even a single dharma, they constantly contemplate all dharmas by means of this one dharma. Disciples of the Buddha! If bodhisattva-mahāsattvas perfect these sorts of meritorious qualities, with just a little effort they will obtain the instinctive wisdom that needs no instructor.[45]

[45] *Avataṃsakasūtra*, Rulai chuxian pin, *HYJ* 52, pp. 277c25-26, 278a2-6; cf. Cheng Chien, *Manifestation of the Tathāgata*, pp. 133-134.

如來出現品、不云乎?「菩薩摩訶薩、聞此法已、卽能以大觀察、知三世諸佛同一體性、卽能以善根廻向智、普入如是法、不入而入、不於一法而有攀緣、恒以一法、觀一切法。佛子、菩薩摩訶薩、成就如是功德、少作功力、得無師自然智。」

Furthermore, a sūtra says, "The dense array and the myriads of images [of things in the universe],/ Are marked by one dharma."[46] State Preceptor Xianshou 賢首 [viz. Fazang 法藏, 643-712] said:

> The term "one dharma" refers to the one mind. This mind subsumes all mundane and supramundane dharmas and is the essence of the great aspect of universality of the one *dharmadhātu*. It is only because of deluded thinking that it appears to be differentiated. If you leave behind deluded thoughts, only the one true suchness remains; this is called the oceanic-reflection samādhi (*haein sammae* 海印三昧, S. *sāgaramudrāsamādhi*). Oceanic-reflection refers to the original enlightenment of true suchness. When delusion is eliminated and the mind purified, the myriads of images appear together equally. It is like the ocean where waves billow up because of the wind: if the wind is calmed and the ocean becomes placid, there are no images that are not reflected. Consequently, it is called the oceanic-reflection samādhi.[47]

又經云、「森羅及萬像、一法之所印。」賢首國師云、「言一法者、所謂一心也。是心、卽攝一切世間出世間法、卽是一法界大摠相法門體。唯依妄念、而有差別、若離妄念、唯一眞如故、言海印三昧也。海印者、眞如本覺也。妄盡心澄、萬像齊現、猶如大海、因風起浪、若風止息、海水澄清、無像不現、故云海印三昧也。」

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46 *Faju jing*, *T* 2901:85.1435a; Fazang quotes this line in the section of his *Xiu Huayan zhi wangjin huanyuan guan* that Chinul quotes just below; thus, Fazang's work is certainly Chinul's source for the quotation.

47 *Xiu Huayan zhi wangjin huanyuan guan*, *T* 1876:45.637b25-28.

If this passage is discussed solely from the standpoint that, in the mind of a single sentient being, the three greatnesses [essence, characteristic, and function] are equal and the original and actualized [enlightenments] are undifferentiated, then it is similar to explanations appearing in the *Dasheng qixin lun* 大乘起信論 (*Awakening of Faith*), such as "The word 'dharma' means the mind of the sentient being. This mind subsumes all mundane and supramundane dharmas. Based on this mind, Mahāyāna doctrine is revealed."[48] But if it is discussed from the standpoint that, in the mind of a single sentient being, sentient beings and buddhas are interfused and cause and effect are simultaneous, then [this passage] is similar to the explanation given by our Avataṃsaka commentator:

> The Buddha is the buddha in the minds of sentient beings,
> In terms of personal capacities, [buddhas and sentient beings] are not different things.
> If you want to know the source of all the buddhas,
> Awaken to the fact that your own ignorance originally is buddha.

> 若但論於一衆生心中、具明三大攸同、始本不二之義、則如起信論所明曰、「所言法者、謂衆生心、是心卽攝一切世間出世間法、依於此心、顯示摩訶衍義等。」若論於一衆生心中、具明生佛互融、因果同時之義、則如華嚴論主所明曰、「佛是衆生心裏佛、隨自根堪無異物、欲知一切諸佛源、悟自無明本是佛。」

As a gāthā in the "Manifestation of the Tathāgata" chapter states:

> The wisdom of the buddhas is just so,
> It pervades the minds of sentient beings.
> But since [their minds] are bound by deluded thoughts,
> They neither know nor are aware [of that wisdom].
> The great loving-kindness and compassion of all the buddhas,
> Induces sentient beings to eliminate their deluded thoughts.

48 *DSQXL,* p. 572c21-23.

In this wise, [that wisdom] then appears,
Benefitting all bodhisattvas.[49]

This is the eternal meaning of the mutual interfusion between sentient beings and buddhas in the mind of each and every sentient being. Furthermore, the *Exposition* states:

> Although we propose a progressive course of advancement through the ten levels of faith and the five levels [of the bodhisattva path], and ultimately perfect thereby the practices of Samantabhadra, which are the final results produced by the fulfillment of such causes, still time also is motionless and the Wisdom of Universal Radiance is unchanged. One who brings this contemplation practice to perfection comprehends that the mind of faith means the simultaneous, comprehensive understanding that exists from the ten levels of faith up through one's achievement of the fruition of buddhahood and the fulfillment of the practices of Samantabhadra. This is the initial arousal of the mind of faith in sentient beings of great aspiration nowadays, in which cause [the arising of faith] and result [right enlightenment] are simultaneous.[50]

又如出現品偈云、「佛智亦如是、遍在衆生心、妄想之所纏、不覺亦不知。諸佛大慈悲、令其除妄想、如是乃出現、饒益諸菩薩。」此是一一衆生心中、生佛互融恒然之義也。又論云、「雖然安立十信及五位次第、畢竟成普賢行、因滿果終、時亦不移、普光明智亦不異。此觀行及者、了知此十種信心、直至佛果普賢行滿以來、一時摠解、名爲信心也。此是今日大心衆生、初發信心、因果同時也。」

49 Rulai chuxian pin, *HYJ* 51, p. 273b19-22; Cheng Chien Bhikshu, trans., *Manifestation of the Tathāgata*, p. 110.

50 This passage from Li's *XHYJL* is untraced.

If we examine the significance of these preceding [statements], we see that the aspects of the one mind and its three greatnesses—which are discussed in the *Avataṃsakasūtra* and the *Awakening of Faith* both extensively and in brief and by opening them up [for analysis, *kae* 開] and combining them together [synthetically, *hap* 合]—are explained differently in accordance with people's capacities.[51] [But these passages all explain] the aspect that they are subsumed within the minds of ordinary persons nowadays. If people argue the whole day long concerning the words of the teaching, this merely increases their conceit and their inclination to argue until finally they pass their whole lives in vain. Is it not tragic that they fail to understand the need to trace back the radiance [of the mind] and diligently cultivate the *brahmacarya*? How could the sages of old not have known that what is called the "dharma" means the minds of all the buddhas? How could they not have known that the wisdom of buddhahood exists within the minds of the bodhisattvas? But perhaps this was not the case and, instead, maybe [the buddhas] repeatedly pointed to the minds of sentient beings so that they would open their mouths and argue all day long, or so that they would not cultivate contemplation practice but would instead end up submerged once again [in *saṃsāra*]? If you have the faculty of faith, reflect on this three times.

審如上之義、華嚴起信所論一心三大之義、廣略開合、務機成異、皆是現今凡夫心中、含攝之義。但隨言教終日諍論、增長我慢勝負之心、空過一生、不解返照懃修梵行、可不慚愧乎。先聖豈不知道所言法者、謂諸佛心、豈不知道佛智在菩薩心中乎。然不如是而叮嚀指衆生心者、使汝張口、終日諍論、不修觀行、還復沈淪耶。如有信根、三復思之。

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[51] For these exegetical techniques of "opening up" (for analysis, *kae* 開) and "combining together" (into a synthesis, *hap* 合), see Robert E. Buswell, Jr., *Cultivating Original Enlightenment: Wŏnhyo's Exposition of the Vajrasamādhi-Sūtra (Kŭmgang Sammaegyŏng Non)*, introduction. These techniques are commonly deployed in East Asian commentarial literature and especially in the works of Wŏnhyo.

[4]

Question: We have heard your answer to what we have been discussing so far. But in the case of past and present accomplished persons in the Sŏn school, how could seeing the nature and attaining buddhahood be anything more than a realization of one portion of the essence of the pure nature, which remains deficient in regard to form and functioning?

問。向來所說、旣聞命矣。古今禪門達者、見性成佛、豈非一分性淨之體、不具相用耶?

Chinul: This is incorrect. Haven't you heard? The great master Yongjia Zhenjue 永嘉眞覺 (665-713) spent one night at Caoqi 曹溪 [with the Sixth Patriarch] and awakened to his original mind. Here are some excerpts from the ode he composed:

The brightness of the mirrorlike mind is unimpeded in its luster,
It brilliantly radiates throughout worlds as numerous as grains of sand.
The images of the myriad phenomena, densely arrayed, reflect in it,
In one ray of its perfect light, there is neither inside nor outside. […]
One nature completely penetrates all natures,
One dharma fully subsumes all dharmas.
One moon universally reflects in all the waters,
All these moons appearing in those waters are contained in that one moon.
The dharmakāya of all the buddhas enters into my own nature,
My nature reunites with that of all the tathāgatas.[52]

[52] Quoting *ZDG*, p. 396a25-27, p. 396b7-9. For the biography of Yongjia Xuanjue/Zhenjue 永嘉玄覺/眞覺 (665-713), see *CDL* 5, pp. 241a27-242b19, and Chang Chung-yüan, *The Original Teachings of Chan Buddhism*, pp. 10-16, 27-34.

Ying Shaowu 英邵武 awakened to his original mind and composed a gāthā, a portion of which says:

> The ten directions appear equally on the tip of a hair.
> In the multivalent Lotus Womb worlds, Indra's net shines coolly.[53]

答。不然。汝豈不聞？永嘉眞覺、一宿曹溪、開悟本心作歌、其略曰。「心鏡明鑒無礙、廓然瑩徹周沙界。萬像森羅影現中、一顆圓光非內外。一性圓通一切性、一法遍含一切法。一月普現一切水、一切水月一月攝。諸佛法身入我性、我性還共如來合。」又英邵武、開悟本心作偈、其略曰。「十方齊現一毛端、華藏重重帝網寒。」

The Sŏn Master Dahui 大慧 held up his whisk and said:

> If you want to comprehend the meaning of the buddha-nature, you should contemplate temporal causes and conditions: when the time is right, its meaning will be illuminated of itself. [...] You must understand that the appearance in the world of all the buddhas, who are as numerous as particles of dust—their descending to the royal palace, sitting at the *bodhimaṇḍa*, turning the dharma-wheel, subduing Māra's armies, ferrying across sentient beings, and entering into nirvāṇa—none of these events are separate from this point in time. For those who can truly believe this, then, "Throughout boundless world systems, oneself and others are not separated by so much as the tip of a hair; the ten time-periods,

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53 Ying Shaowu 英邵武 refers to Hongying Shaowu 洪英邵武 (1012-1070) in the Huanglong 黃龍 collateral branch of the Linji school. He is said to have achieved enlightenment while reading Li Tongxuan's *Shiming lun* 十明論; see his biography in the *Xu chuandeng lu* 15, *T* 2077:51.565b-c. This verse is quoted in Juefan Huihong 覺範慧洪 (1071-1128), *Shimen Hong juefan linjian lu*, *XZJ* 1594:148.606 l. 15. Huihong was a third-generation master in the Huanglong line of the Linji school, a major proponent of the "lettered Chan" (*wenzi* Chan 文字禪) movement, which valorized the role of belle lettres, and especially poetry, in the practice of Chan/Sŏn, and a noted Song Buddhist historian (see Jan Yün-hua, "Buddhist Historiography," pp. 367-368).

from beginning to end, are not separate from the present moment of thought."[54]

又大慧禪師秉拂云。「欲識佛性義、當觀時節因緣、時節若至、其理自彰。乃至須知、微塵諸佛出世、降王宮坐道場、轉法輪降魔軍、度衆生入涅槃、摠不出這箇時節。諸人若信得及、無邊刹境、自他不隔於毫端、十世古今、始終不離於當念。」

In this wise, [Sŏn practice] generates an awakening to the original mind, which produces, in the mirror of one's mind, a vision of the inexhaustible *dharmadhātu*, the multivalent net of Indra. Such experiences are so common in the biographies and records of the Sŏn school that they are uncountable. The benighted do not know the source of these [experiences]; they neither peruse the Sŏn records nor examine the purport of this great *Exposition of the Avataṃsakasūtra*. Consequently, even though they may hear a Sŏn adherent explain that mind is the Buddha, they assume that this means nothing more than the buddhahood of the nature's purity. This is utter foolishness.[55]

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54 *DHYL* 9, p. 848a12-13, p. 848a16-20. "Their descent to the royal palace … their entry into nirvāṇa": the eight stereotypical episodes in the life of the Buddha. The lists vary, but one common rendition is (1) descent from the Tuṣita heaven; (2) entering the womb; (3) birth; (4) leaving home; (5) defeating Māra's hordes; (6) gaining enlightenment; (7) turning the dharma-wheel (that is, preaching the doctrine); (8) entering nirvāṇa. See *Fayuan zhulin* 12, *T* 2123:53.378a; *DSQXL*, p. 581a6-8; *Tiantai sijiao yi*, *T* 1931:46.777b27-c4. "Throughout boundless world systems … separate from the present moment of thought": Dahui quotes here from the opening lines of Li Tongxuan's *XHYJL* 1, p. 721a; Chinul quotes this same passage from Li's *Exposition* in his other posthumous work, *Treatise on Resolving Doubts about Observing the Keyword*, exchange no. 1.

55 This is Chinul's summary of the correlations between Sŏn and Hwaŏm thought, drawing on quotations from Sŏn teachers and from Li's *Exposition*. Since the inexhaustible *dharmadhātu* is innate within the mind of every individual, by awakening to that mind, one perfects the *dharmadhātu*, thereby satisfying the goals of both Sŏn and Hwaŏm practice. "Buddhahood of the nature's purity": this concept of buddhahood refers to that found in the sudden teaching, where buddhahood means only the realization of principle. This realization does not involve the mastery of both principle and phenomena and is therefore an incomplete awakening. Chinul stresses here that in the Sŏn teachings, the unimpeded *dharmadhātu* within one's own mind is directly realized; Sŏn enlightenment therefore

如是等開悟本心、得見自心鏡內、帝網重重無盡法界者、禪門傳記中、不可勝數。昧者不知其源、不覽禪錄、亦不見華嚴大論之旨故、纔聞禪者說卽心卽佛、以謂不過性淨佛也、是大愚惑。

It is not that the Hwaŏm school of Kyo gives an incomplete explanation of the principle; rather, its students have stagnated in the distinctions between various verbal teachings and dogmas and are not yet able to forget the doctrine, understand the mind, and quickly realize bodhi. It was for this reason that [Bodhi]Dharma came from the west: he wanted to help people understand that the moon is not the finger [that points at it]. Because the dharma is one's own mind, he did not establish words and letters but only transmitted the mind with the mind. For this reason, the Sŏn approach values only the breaking of grasping and the manifestation of the true source; it has no use for a profusion of words or the positing of dogmas. Consequently, all those words and phrases that break grasping are close to one aspect of the ideal nature—that of leaving behind words and cutting off thoughts. The benighted do not understand this aspect and always assume that the verbal examples used in Sŏn are the same as the sudden teaching. This is absolutely incorrect. Even in the case of the Hwaŏm doctrine of the multifaceted mystery of the inexhaustible *dharmadhātu*, if craving for this dharma is produced and conceptual understanding has not yet been forgotten, then those [mistakes] too must be overcome.

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implies the mastery of the consummate interfusion of both principle and phenomena as well as phenomenon and phenomena, and the accomplishment of all the spiritual qualities inherent in the ideal buddha-nature. "Mind is the Buddha" (*chŭksim chŭkpul* 卽心卽佛): this phrase, traditionally attributed to Mazu Daoyi 馬祖道一 (709-788), in fact appears as "this mind is precisely the Buddha mind" (*ch'asim chŭksi pulsim* 此心卽是佛心) in the conversation from which this phrase is excerpted; see *CDL* 6, p. 246b5. In later Chan texts, however, the remark is always cited as "mind is the Buddha"; see *Wumen guan*, case 30, *T* 2005:48.296c27; *Rentian yanmu* 2, *T* 2006:48.307c8-9. Some of the early references I have been able to find for *chŭksim chŭkpul* include Baozhi's 寶志 (418-514), *Dasheng zan*, *CDL* 29, p. 449b29, and the biography of Shitou Xiqian 石頭希遷 (700-790) found in *CDL* 14, p. 309b14. See also the extensive discussion of the phrase in Mario Poceski, *Ordinary Mind as the Way: The Hongzhou School and the Growth of Chan Buddhism*, pp. 168-182.

非謂華嚴教門說理未盡、但學者、滯在言教義理分際、未能忘義了心、速證菩提。所以達摩西來、欲令知月不在指、法是我心故、不立文字、以心傳心耳。是以禪門、只貴破執現宗、不貴繁辭義理施設。故所有破執言句、近於一分理性離言絶慮之義、昧者、不知其義、每將相似語例、便謂同於頓教、是大不然。設於華嚴無盡法界重玄法門、生於法愛、解分未忘、亦爲所破也。

The Ch'ŏnt'ae 天台 teachings say, "Attachment generated regarding the complete teachings too may still have to be overcome by employing the inception teachings."[56] The fruition aspect of the ocean of the nature[57] just refers to the point at which one realizes the *dharmadhātu*; however, it cannot be spoken of before [realization] and is not ascertainable by ratiocination or intellectual understanding. Therefore the Patriarch Qingliang [Chengguan] also said, "The consummate sound may not be struck, but it is ever resounding. The ocean of fruition may be separate from thought, but it is transmitted by the mind."[58] Furthermore, he said, "The Buddha's realization is ineffable."[59] From these [statements] we know that the Sŏn

56 Adapted from *Mohe zhiguan* 3, *T* 1911:46.32c20-21, replacing "the initial gate of the Tripiṭaka" with "the inception teachings."

57 "Fruition aspect of the ocean of the nature" (*sŏnghae kwabun* 性海果分) refers to the fact that the meritorious qualities associated with the fruition of buddhahood are as vast as the sea, or the buddha-nature, itself. This term thus refers to the realm of the enlightenment of the buddhas.

58 "Consummate sound" (*wŏnŭm* 圓音): According to Chengguan, "The one sound that contains all sounds is called the consummate sound. The fact that all these sounds are the one sound is also called the one sound, and the unimpededness between one and many [sounds] is given the comprehensive designation 'consummate sound.'" This consummate sound refers to the voice of the Buddha, which in a single sound or word can express all sounds. Like the dharma-rain simile in the *Saddharmapuṇḍarīkasūtra*, the one sound of the Buddha in the *Avataṃsakasūtra* pervades all the *dharmadhātu* and is heard and reacted to differently by all sentient beings according to their capacities. Nevertheless, even though these beings might think that one sound is many different sounds, it is the same everywhere; it is only the discriminative minds of sentient beings that cause it to be heard differently. See discussion in *Huayan jing suishou yanyi chao* 1, *T* 1736:36.5c, and *Yanyi chao* 6, p. 41a23 ff.; see also Zongmi's explication in *Huayan jing xingyuan pin shu chao* 6, *XZJ* 200:7.811b2 ff.

59 Quoted from *Huayan jing suishou yanyi chao* 1, *T* 1736:36.7b5.

school's successive transmission, which is separate from thought, is the locus of the sudden realization of the *dharmadhātu*. It is certainly not the same as [the approach taken] in the sudden teaching, which does not explain the characteristics of dharmas and [advocates instead] that the mere perception of the true nature, wherein one thought does not arise, is buddhahood.[60]

台教亦云、「圓門生着、尙爲初敎所破。」但性海果分、是法界證處、不可預談、亦不是心思意解所及。故淸凉祖師亦云、「圓音非扣而常演、果海離念而心傳。」又云、「佛證離言。」是知。禪門離念相傳、是頓證法界處也、決非頓敎中、不說法相、唯見眞性、一念不生、卽名爲佛也。

How do we know this is the case? In Sŏn there are three mysterious gates (*samhyŏn mun* 三玄門): one, the mystery in the essence (*ch'ejung hyŏn* 體中玄); two, the mystery in the word (*kujung hyŏn* 句中玄); three, the mystery in the mystery (*hyŏnjung hyŏn* 玄中玄).[61] The first gate, the mystery in the essence, is the approach to dharma that demonstrates the unimpeded interpenetration of phenomenon with phenomena and involves such statements as "Throughout boundless world systems, oneself and others are not separated by as much as the tip of a hair; the ten time-periods, from beginning to end, are not separate from the present moment of thought."[62] It

60 Here Chinul questions the Hwaŏm presumption that Sŏn teachings can be reduced to simply the sudden teaching, the fourth of Hwaŏm's five divisions of the Buddhist teachings. Taking issue with this proposal, Chinul insists that the purpose of Sŏn is to bring about the realization of the inexhaustible *dharmadhātu*, just as is the case with the complete teaching. Sŏn can adapt the prolix conceptual descriptions from the complete teachings of Huayan without becoming involved in their complex scholasticism. Unlike the sudden teaching, Sŏn understanding does not simply mean seeing the principle and transcending thought. Consequently, Sŏn is a complete and sudden approach to Buddhism, which retains the positive qualities of both approaches. Chinul explains in his next section on the three mysterious gates how Sŏn combines these different approaches into a single comprehensive system.

61 There is also an extensive treatment of these three mysterious gates in Chinul's *Resolving Doubts about Observing the Keyword*, exchange no. 4; and see discussion in the introduction to this volume.

62 These are the opening lines of Li Tongxuan's *XHYJL* 1, p. 721a, which Chinul quotes, via Dahui,

is an approach that attempts to induce an awakening in those of beginning potential. But this [approach] also has not yet abandoned a component of understanding that derives from the verbal teachings. For this reason, the mystery in the word is employed [next]. These are words that have no traces, are commonplace, have a cleansing effect, and induce those [students] to eliminate grasping so that they may suddenly forget their conceptual knowledge and understanding regarding the Buddhadharma. But this approach also involves cleansing knowledge and vision and cleansing words and phrases. For this reason, the mystery in the mystery is finally employed in training: the use of pauses, silence, the staff, and shouting. At that very moment, one can suddenly forget the second mysterious gate's cleansing knowledge and vision and cleansing words and phrases. As it is said, "When we get the meaning and forget the words, the path is near at hand."[63] This is what is called the point at which there is sudden realization of the *dharmadhātu*. (Although the three mysteries in this [section] were not the original idea of Linji, they are explained here according to the interpretation of Master Gu.)[64]

何以知其然? 禪有三玄門、一體中玄、二句中玄、三玄中玄。初體中玄門、引無邊刹境、自他不隔於毫端、十世古今、始終不離於當念等、事事無碍法門、以爲初機悟入之門。此亦是言教中、解分未忘故、以句中玄、無跡平常、洒落言句、令其破執、頓忘佛法知解也。此亦有洒落知見、洒落言句故、以玄中玄、良久默然棒喝作用鍛鍊、當此之時、頓忘前來第二玄門、洒落知見洒落言句。故云、「得意忘言道易親、」是謂頓證法界處也。<此中三玄、雖非臨濟本意、且順古師之意、明之。>

The Sŏn school also points out to inferior persons of beginning capacity

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earlier in this treatise.

63 By Fenyang Shanzhao 汾陽善昭 (947-1024), disciple of Shoushan Shengnian 首山省念 (926-993) in the Linji lineage; *Fenyang Wude chanshi yulu* 1, *T* 1992:47.597b7.

64 Master Gu refers to the Yunmen master Jianfu Chenggu 薦福承古 (d. 1045), whose three mysterious gates are discussed in the form found here in Huihong's *Chanlin sengbao zhuan*, *XZJ* 1531:137.516b-517a.

that there is a sublime mind, pure in its nature, that flows along with the streams of falsity and pollution; this enables such persons to understand easily and gain the access to faith. After they have gained the access to faith and forgotten the component of understanding, they then will be able to achieve personal realization. But if they are not able to forget the component of understanding, they will remain sitting in the deep pit of liberation, unable to use their bodies without impediment in [displaying] the manifold practices [of the bodhisattva] associated with the approach of conditioned origination.

> 禪門亦有爲初機下劣人、指示隨流妄染中、有性淨妙心、令其易解信入、信入然後、忘其解分、方爲親證。若不忘解分、坐在解脫深坑、不能於萬行緣起門中、轉身無滯故也。

In the Kyo doctrinal schools as well, the original enlightenment of the nature's purity is considered to be the source of the unimpeded conditioned origination of the *dharmadhātu*. As it is explained in State Preceptor Master Xianshou's work, the *Xiu Huayan zhi wangjin huanyuan guan* 修華嚴奧旨妄盡還源觀 (*The Contemplation That Extinguishes Falsity and Returns to the Source Based on the Profound Meaning of the Avataṃsakasūtra*):

> First, I bring up the single essence, which refers to the perfectly bright essence of the purity of the self-nature. Nevertheless, this, then, is the tathāgatagarbha [doctrine's] essence of the nature's purity. Since time immemorial, this nature has been complete in and of itself. Though it may abide in pollution, it is not tainted; though it may be cultivated, it becomes no purer. Consequently, it is said to be "the purity of the self-nature." The essence of this nature shines everywhere, and there is no darkness it does not illumine; therefore, it is said to be "perfectly bright." When afflictions obscure it, it is then concealed; when wisdom reveals it, it then appears. It is not something that comes into being through the production-cause (*kārakahetu*); it is, rather, understood only through the

understanding-cause (*jñāpakahetu*). The *Awakening of Faith* says, "One's own-nature of true suchness is invested with the attribute of the great effulgence of wisdom, with the attribute of shining universally over all the *dharmadhātu*, and with the attribute of true knowledge."[65] This is explained extensively in that [śāstra]. Consequently, it is said to be "the perfectly bright essence of the purity of the self-nature."[66]

教中亦有以性淨本覺、爲法界無碍緣起之源。如賢首國師所述、依華嚴奧旨妄盡還源觀中、「先標一體、謂自性清淨圓明體。然此則是如來藏中、性淨之體。從本已來、性自滿足、處染不垢、修治不淨、故云、<自性清淨> 也、性體遍照、無幽不燭、故曰、<圓明> 也。煩惱覆之則隱、智慧了之則現、非生因之所生、唯了因之所了。起信論云、「眞如自性、有大智慧光明義故、遍照法界義故、眞實識知義故、」廣說如彼、故曰、<自性清淨圓明體> 也。

Second, grounded on this pure essence, two functions are generated. First is the constantly abiding functioning of the dense array [viz., all phenomena] that is oceanically reflected. The term "oceanic reflection" means the original enlightenment of true suchness. Falseness is extinguished and the mind is purified, so the myriads of images appear together; just like the limpid surface of the sea, there will be no images that are not reflected. The *Awakening of Faith* calls it "the sea of the dharma-nature's true suchness, which is a trove of immeasurable qualities."[67] This is why it is named the oceanic-reflection samādhi.[68] Second is the *dharmadhātu*'s perfectly bright and self-reliant functioning. This is the flower-garland [*avataṃsaka*] samādhi. This means that once

65 *DSQXL*, p. 579a12-20.

66 Chinul quotes with slight differences Fazang's *Xiu Huayan zhi wangjin huanyuan guan*, *T* 1876:45.637b9-19.

67 *DSQXL*, p. 575b12-15.

68 *Xiu Huayan wangjin huanyuan guan*, *T* 1876:45.637b20-25.

one has extensively cultivated the manifold practices [of the bodhisattva], meritorious qualities are perfected in accordance with the principle; universally pervading the *dharmadhātu*, bodhi is realized. For this reason, it is called the *dharmadhātu*'s "perfectly bright and self-reliant functioning."[69]

「二依前淨體、起於二用。一者海印森羅常住用、言海印者、眞如本覺也。妄盡心澄、萬像齊現、猶如海水澄清、無像不現。起信論云、「無量功德藏、法性眞如海、」所以名爲海印三昧也。二者法界圓明自在用、是華嚴三昧也。謂廣修萬行、稱理成德、普周法界而證菩提、故云、<法界圓明自在用>也。

Third, we teach three pervasions. This means that, based on the two preceding functions, the *dharmadhātu* is universally pervasive within each one of these functions; for this reason, it is called "pervasion." The first of these is the pervasion in which one dust mote universally pervades the *dharmadhātu*. The second is the pervasion in which one dust mote is produced without ever being extinguished. The third is the pervasion in which one dust mote combines both emptiness and existence. This elucidates the unimpeded interpenetration of all phenomena.[70]

「三示三遍者、謂依前二用、一一用中普周法界、故云、<遍>也。一者一塵普周法界遍、二者一塵出生無盡遍、三者一塵含容空有遍、此明事事無碍也。」

According to the ideas posited here by Xianshou, these two functions, three pervasions, and so forth—which are qualities that universally pervade the *dharmadhātu*, which is interfused and unimpeded—these all arise from the "perfectly bright essence of the purity of the self-nature" in the

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69 *Xiu Huayan wangjin huanyuan guan*, *T* 1876:45.637c4-12.

70 *Xiu Huayan wangjin huanyuan guan*, *T* 1876:45.637c17-19, 637c22-23, 63827-28; the last sentence does not appear in Fazang's text.

minds of sentient beings. If, as the Hwaŏm school explains, this one, true, unobstructed *dharmadhātu* is focused on the original enlightenment of the nature's purity in the minds of sentient beings, and yet their essences were each assumed to be different, then, in offering this explanation, the Patriarch Xianshou would have to have been a deceitful liar duping the blind and the deaf. Consequently, we know the teachings are established according to the differences in individual capacities; in their broad details [the teachings] might differ slightly, but their source is one.

據此賢首所立之義、如是二用三遍等、普周法界容融無碍之德、皆從衆生心中、自性清淨圓明體起也。若是華嚴所論一眞無障碍法界、定與衆生心中性淨本覺、其體各別、而賢首祖師、作是說者、則是誑誘盲聾妄語人矣。故知隨機設教、廣略稍異其源一也。

The Dharma Master Ŭisang 義湘 [625-702] said in the gāthā from his *Hwaŏm ilsŭng pŏpkye to (Chart of the [Avataṃsaka One-Vehicle] Dharmadhātu)*:

The nature of dharmas is perfectly interfused and free from any sign of duality,
All dharmas are unmoving and originally quiescent,
Nameless and free of marks, it transcends everything,
It is known through the wisdom of realization and nothing else.
The true nature is extremely deep and exceedingly sublime,
By not guarding its own nature, it is able to adapt to conditions.
In one is all, in many one,
One is in fact all, many are in fact one.
Within one minute dust mote is contained [all the worlds of] the ten directions,
Within every other dust mote it is also just the same.
An eternity of kalpas is in fact one instant of thought,
One instant of thought is in fact an eternity of kalpas….[71]

71 *Hwaŏm ilsŭng pŏpkye to*, *T* 1887a.45.711a; *HPC* 2.2a.

又義湘法師法界圖偈曰。「法性圓融無二相、諸法不動本來寂。無名無相絶一切、證智所知非餘境。眞性甚深極微妙、不守自性隨緣成。一中一切多中一、一卽一切多卽一。一微塵中含十方、一切塵中亦如是、無量遠劫卽一念、一念卽是無量劫。」<云云>

In the first line of this [gāthā], "the nature of dharmas is perfectly interfused and free from any sign of duality" refers to "the perfectly bright essence of the purity of the self-nature" as explained by Xianshou. It is also the perfectly bright purity of the innate true nature of sentient beings, which "though it may abide in pollution, it is not tainted; though it may be cultivated, it becomes no purer.… When afflictions obscure it, it is then concealed; when wisdom reveals it, it then appears. It is not something that comes into being through the production-cause (*kārakahetu*); it is, rather, understood only through the understanding-cause (*jñāpakahetu*)." If someone traces back the radiance of one's own mind's pure, enlightened nature, "falseness is extinguished and the mind is purified, so the myriads of images appear together; just like the limpid surface of the sea, there will be no images that are not reflected." Hence it was called "the constantly abiding functioning of the dense array [viz., all phenomena] that is oceanically reflected." Thus are we able to understand that the remaining autonomous functions of the consummate brightness of the *dharmadhātu*, on up to the unimpededness between phenomenon and phenomena [as described] in the three pervasions, are never separate from the pure, enlightened nature. As was posited by Ŭisang, "The nature of dharmas is perfectly interfused and free from any sign of duality,/ All dharmas are unmoving and originally quiescent,/ Nameless and free of marks, it transcends everything,/ It is known through the wisdom of realization and nothing else"—this also describes the point of the personal realization of the self-nature, which is originally quiescent and settled and which is ineffable and eradicates all signs; it is the source of the *dharmadhātu* of the unimpeded [interpenetration] between phenomenon and phenomena. How can you assume that [because these realizations] transcend words, they are the same as the sudden teaching?

此中首標法性圓融無二相、是賢首所謂自性清淨圓明體也。亦是衆生本有眞性、圓明清淨、處染不垢、修治不淨、煩惱覆之則隱、智慧了之則現、非生因之所生、唯了因之所了者也。若人返照自心清淨覺性、妄盡心澄、萬像齊現、猶如海水澄清、無像不現、則名海印森羅常住用也。其餘法界圓明自在用、乃至三遍中事事無碍、不離清淨覺性、可知矣。湘師所立 <法性圓融、無名無相、絶諸待對、唯證智所知非餘境界> 者、亦是親證自性本來湛寂離名絶相處、而爲事事無碍法界之源。豈以離言、同於頓敎耶。

Masters in the Sŏn school also employ approaches that adapt to differences in spiritual capacity as provisional teachings for those of inferior faculties. Although they have also discussed the pure, enlightened nature contained in states of mind that are associated with pollution, they do so only to enable students to recognize the importance of tracing back the radiance of the self-nature; they do value explanations of principles, whether profound or superficial. If, thanks to one word [of a master], one traces back the radiance of the self-nature and suddenly forgets words and understanding, the conditionally originated differences in the ancillary and primary karmic retributions throughout the ten realms of existence will all reflect brilliantly in the mirror of one's own mind. There, the unimpeded conditioned origination of the *dharmadhātu* can be perceived. The benighted futilely bring up the complete teachings' doctrine of the unimpeded *dharmadhātu* and claim that "the theories of Sŏn adepts mean nothing more than the principle expressed in the *Awakening of Faith*[72] concerning the fact that nature is pure but is associated with pollution, or the attribute of being independent of words and eradicating signs, which is one aspect of the ideal nature." This [misconception] results entirely from attachment to the traces of the verbal teachings. They do not know that, although the teachings propounded by the sages of old that take into account differences in capacity are distinguished by whether they are prolix or terse, none of them fail to point out how to return to the one mind.

72 See *DSQXL*, p. 577c2-4; Hakeda, *Awakening of Faith*, p. 50.

禪門宗師對機門中、權爲下根、雖有說示隨染心中清淨覺性、只令學者、返照自性爲要、不貴說理深淺也。若一言下、返照自性、頓忘言解、則自心鏡內、十界依正緣起差別、煥然齊現、法界無碍緣起、於斯可見也。昧者徒標圓教無障碍法界曰。「禪者所論、不過起信中、隨染性淨之義、亦不過一分理性、離言絶相之義。」皆是執滯言敎之跡、不知先聖隨機設敎、廣略雖異無不指歸一心耳。

If you can suddenly forget the differences in the doctrinal principles posited in the verbal teachings and, while sitting quietly in a private room, empty your heart and cleanse your thoughts, trace back the radiance of your own mind, and return to its source, then you can consider the sublimity of that pure nature that appears in that immediate thought-moment to be either the original enlightenment that is involved in pollution, the original enlightenment of the nature's purity, the unimpeded *dharmadhātu*, the Buddha of Immovable Wisdom, or Vairocana Buddha. Principle is identical to phenomena and self is identical to others, so any of these alternatives is justified. Consequently, you should know that, in Xianshou's understanding, the original enlightenment of the nature's purity as described in the *Awakening of Faith* is the source of the two functions and the three pervasions. In Ŭisang's interpretation, the sudden being independent of words and eradicating signs is also the fruition aspect of the ocean of the nature—a state that is knowable by the wisdom of buddhahood.

若能頓忘言敎施設義理分別、密室靜坐、虛襟澄慮、返照自心、得其淵源、則將現今一念性淨妙心、作隨染本覺亦得、作性淨本覺亦得、作無障碍法界亦得、作不動智佛亦得、作盧舍那佛亦得。卽理卽事、卽自卽他、隨擧無妨也。故知。起信性淨本覺、賢首得之、則爲二用三遍之源、頓教離言絶相、湘師證之、則亦爲性海果分、佛智所知之境。

Therefore we know that when those of lesser faculties grasp at this [understanding] in accordance with the words, everything becomes different; when those who are accomplished comprehend this while understanding

the intent, everything becomes identical. It is even more the case nowadays when ordinary persons of great aspiration receive the instructions of good advisors: if they can look back on the light and trace back the radiance, then the afflictions that have existed on the ground of ignorance for an immensity of kalpas are transformed into the Wisdom of Universal Radiance of all the buddhas. Since the afflictions, the ignorance, and the illusory guises of sentient beings have all arisen from the tathāgatas' Wisdom of Universal Radiance, if today [ordinary persons of great aspiration] trace back the radiance, they will find that these are all entirely their own essence and are originally not external things. They are like waves that billow up on still water: the waves are the water. They are like [phantom] flowers that appear in the sky: the flowers are nothing more than the sky.[73]

是知、小根如言執之則異、達士得意會之則同也。況今時大心凡夫、遇善友開示、能廻光返照、則曠劫已來無明住地煩惱、便爲諸佛普光明智、以衆生煩惱無明種種幻化、皆從如來普光明智之所生起故。今日返照、全是自體、本非外物、如湛水生波、波全是水、花生空界、花全是空。

As the Venerable [Wŏn]Hyo [元]曉公 said: " The calm radiance is not bright but there is nothing it does not brighten./ How does one gain the brightness of wisdom by extinguishing the darkness of ignorance?"[74] This is what is meant here. If, in this manner, one awakens to the fundamental Wisdom of Universal Radiance within one's own mind, this is what is meant by the statement that the initial arousal of the *bodhicitta* is a rightly enlightened Buddha (*samyaksambuddha*). As the *Exposition* says, "If we stamp everything with the sublime wisdom of bodhi, this is the point where perverse thought and wrong behavior will naturally be unproduced. This is

[73] As I noted previously, "flowers in the sky" is something akin to an ocular migraine and is a common metaphor for delusion (viz., seeing things that are not there).

[74] I have been unable to trace this passage from the Silla scholiast Wŏnhyo (1158-1210) in his extant writings.

called right enlightenment."[75]

曉公所謂、「寂照無明無不明、詎滅痴闇得慧明、」是也。如是開悟自心根本普光明智、則是謂初心正覺佛也。論云、「以菩提妙智普印、邪思妄行、自無生處、名爲正覺也。」

[5]

Question: If these days there are ordinary persons who awaken to the mind and achieve buddhahood, then is this the ultimate stage, or not? If it is the ultimate stage, then why would it be called the initial arousing of the *bodhicitta*? If it is not the ultimate stage, then how can it be called right enlightenment?

問。今日凡夫悟心成佛者、是究竟耶、未究竟耶? 若是究竟、何名初心、若未究竟、何名正覺?

Chinul: Nowadays on this ground of birth and death, if bound, ordinary persons (*kubak pŏmbu* 具縛凡夫) are able to perfect the buddhas' fundamental Wisdom of Universal Radiance through the seed of the ignorant discrimination that they use every day, it is because the fundamental wisdom of all the buddhas is originally of the same one essence with the ignorant minds of sentient beings. For this reason, ordinary persons today should regard the ocean of fruition of the fundamental wisdom to be the source of the initial awakening, the arousal of the *bodhicitta*. If they do not suddenly awaken to the fact that they themselves are separate from the afflicted nature of their own minds and that they are originally in full possession of the nature of wisdom that is free of the contaminants (*āsrava*), then how can this be called the complete and sudden approach of the buddha-vehicle, in which

[75] *XHYJL* 32, p. 941b24-25.

[initial] faith is perfected by [ultimate] fruition?[76]

答。今時具縛凡夫、於生死地面上、以日用中無明分別之種、便成諸佛根本普光明智、以諸佛根本智、與衆生無明之心、本一體故。所以、今日凡夫、以根本智果海、爲初悟發心之源。若非頓悟自心煩惱性自離、無漏智性本自具足者、何名於一佛乘圓頓門中、以果成信者也。

The *Exposition* says:

The fundamental wisdom serves as the catalyst for the initial arousal of the *bodhicitta*. Since the fundamental wisdom is complete, temporality is also universally intersecting, enabling [this fundamental wisdom] to serve as the principal essence of omniscience (*sarvajñatā*, *sarvajñatājñāna*). It is the beginning and end in the accomplishment of any practice; it is the starting point in the production of all dharmas. Since wisdom is the vanguard of all the manifold practices [of the bodhisattva], if one knows well this ocean of wisdom, then the ocean of practice, the ocean of the *bodhicitta*, and the ocean of loving-kindness and compassion will all arise from this ocean of fruition of the fundamental wisdom. The three-vehicle teachings place this [fruition] at the conclusion of the five levels [of the bodhisattva path]; the one-vehicle teaching places it at the very beginning of the ten faiths. Since the superiority and inferiority of the spiritual families of sentient beings are not the same, the teachings have been established in accordance with [the differences in] their faculties.

This is confirmation.

論云。「以根本智、爲初發菩提心、以根本智圓故、時亦普徹、爲一切智之大體

76 Li Tongxuan explains (*XHYJL* 14, p. 808b) that after revealing the fruition of buddhahood through teachings that encourage students to have faith in their own innate buddhahood, that same fruition is then used to perfect that faith.

、成一切行之始終、生一切法之元始。一切萬行智爲先導故、善知智海、一切行海、菩提心海、大慈大悲海、莫不由斯根本智果海而生也。三乘教、置之於五位之後、一乘教、置之於十信之初。但衆生種性利鈍不同故、教隨根立。」此其證也。

From this [passage] we know that one who takes full advantage of the complete and sudden approach of the one vehicle attains the ocean of fruition of the fundamental wisdom at the inception of the ten faiths; it is clear that it is not achieved upon inbuing one's mind with the ten levels of faith after ten-thousand kalpas of constant cultivation. The *Exposition* explains only that practice is finished after a single lifetime; there is no mention whatsoever of ten-thousand kalpas. When an ordinary neophyte novice encounters the right conditions, one then recognizes one's own mind's fundamental Wisdom of Universal Radiance; one does not awaken to it after the efficacy of gradual cultivation has matured. Nevertheless, although the ideal wisdom may have appeared, since the proclivities of habit from many lifetimes ago continue to invade thought-moment by thought-moment, one remains involved in conditioned fabrications, and neither materiality nor mentality are yet extinguished. This is what is called the locus of cognitive obstruction (*haeae* 解礙, cf. *jñeyāvaraṇa*) for an ordinary person [who is still cultivating] the ten faiths.

是知、此一乘圓頓門假者、十信心初得根本智果海、非由十千劫歷修然後、至十信滿心明矣。論中但明一生功終、本無十千劫之文也。但初心凡夫會緣、方了自心根本普光明智、非由漸修功至然後悟也。故理智雖現、而多生習氣、念念猶侵、有爲有作、色心未殄。是謂十信凡夫、爲解礙處也。

Nevertheless, through awakening to the fact that their own ignorance is originally sacred and true and that it is the eternal dharma in which great functioning occurs effortlessly, [students are able] to cultivate for themselves such expedients as *śamatha* and *vipaśyanā* throughout the ten levels of faiths, until their practice is naturally perfected and samādhi and

prajñā become consummately bright. This is then called the [initial] abiding stage of the arousal of the *bodhicitta*. The statement in the *Brahmacarya* chapter—"the very moment one first arouses the *bodhicitta* is the attainment of *anuttarasamyaksaṃbodhi*"[77]—corresponds to this stage. After they access the ten abidings, then through their Wisdom of Universal Radiance they remain in the world forever, universally responding to other beings according to their faculties and proselytizing sentient beings. But even so, they remain free from taints or attachments, their compassion and wisdom gradually brighten, their meritorious practices gradually increase, and, ultimately, they perfect the practices of Samantabhadra. When the causes are fulfilled and the fruition accomplished, they obtain as karmic reward immeasurable major and minor marks and immeasurable varieties of regalia. Like light or shadow, they completely pervade the ten directions. They do not exist but they are not nonexistent; they are not eternal but they are also not annihilated. All of this is due to the autonomous functioning of their great vows and great wisdom.

然以悟自無明本神本眞、無功大用恒然之法故、自修十信中方便止觀、任運功成、定慧圓明、便名發心住。梵行品云、「初發心時、卽得阿耨菩提者、」當此位也。入十住之後、以普光明智、恒處世間、隨根普應、敎化衆生而無染著、悲智漸明、功行漸增、畢竟成普賢行、因滿果終、報得無量相好無量莊嚴、如光如影、恒遍十方、非有非無、非常非斷、以大願大智自在用故。

In this wise, the autonomy of this great functioning is not separate from the constant operation that takes place within the fundamental Wisdom of Universal Radiance that is realized through the initial awakening. Since the essence of this wisdom is complete, time does not move and wisdom does not change. Since, during this [period], the proclivities of habit are refined and compassion and wisdom are gradually perfected, it is not the case that one does not make progress through the successive stages [of the bodhisattva path]. Even so, from the point of one's initial arousal of the *bodhicitta*, one

77 *Avataṃsakasūtra*, Fanxing pin, *HYJ* 17, p. 89a1-2; see also *HYJb*, p. 449c.

accessed the gate of timeless wisdom; for this reason, even though one reaches the ultimate level, from the very beginning one has really not moved at all. "It is like a king's ornate seal: as soon as it is stamped, the whole seal is printed all at once."[78] This is perceptible if one were to synthesize through the six aspects [of consummate interfusion] the similarities and differences in the faculties of sentient beings. The benighted [try to examine this issue] from the standpoint of the teaching that the fundamental wisdom contains the five levels [of the path], but this then does not allow for the practice of gradual cultivation and shows that they are only those who have knowledge of the characteristic of universality (*ch'ongsang* 摠相, S. *sāṅga*). But if this is discussed from the standpoint of the teaching regarding the progressive development of practice and understanding through a series of sequential stages, then this would not allow for time to be unmoving or wisdom to be unchanging, as in the notion that "it is like a king's ornate seal: as soon as it is stamped, the whole seal is printed all at once," and shows that they are only those who believe in the characteristic of particularity (*pyŏlsang* 別相, S. *upāṅga*). These [biases] all derive from that the fact that they have not yet abandoned their affective views and their ideal wisdom is not yet consummated.

如是大用自在、不離初悟根本普光明智中恒然之行。以智體圓故、時亦不移、智亦不異、於中鍊治習氣、悲智漸圓、昇進階級非無。然從初發心、以入無時智門故、雖至究竟位、初無移易也、如王寶印、一印文成、無前後也。任一切衆生隨根同別、以六相義會通可見。昧者、約根本智該收五位論、則不許漸修之行、是但知摠相者也。若約行解昇進階位漸次論、則不許時不移智不異、如王寶印一印文成、無前後之旨、是但信別相者也。皆由未離情見、理智不圓故也。

The *Exposition* says:

As far as accessing this teaching of the first *bhūmi*'s six aspects [of

[78] For this simile, see *XHYJL* 8, p. 770a9-10.

consummate interfusion] is concerned, up until its eventual mastery, it is accomplished ordinary persons who can generate extensive vows and practices who will be able to gain access [to that teaching]. For this reason, this is not something developed through practice and understanding prior to the *bhūmis*. The idea was elucidated, and this doctrine established, in order to illuminate fully the obstacles, sequences, and critical points of practice. Nevertheless, for those who have aroused the *bodhicitta*, everything is cultivated suddenly, all at once. They abide in a single time and a single practice; it is not that they are required to proceed sequentially through a series of stages. This consummate interfusion can be perceived through the dharmas of universality and particularity, identity and difference, formation and dissolution. Among these three pairs of six terms, each term includes all six.

Now, using an analogy to the human body will allow us to understand everything else. A human body is endowed with all six of these aspects. The various functions of its head, trunk, hands, feet, eyes, ears, nose, tongue, and other parts are each distinct; this is the aspect of particularity (*pyŏlsang* 別相, S. *upāṅga*). That collectively they are one body composed of the four elements is the aspect of universality (*ch'ongsang* 摠相, S. *sāṅga*). That [each of these parts] is void and without essence is the aspect of identity (*tongsang* 同相, S. *salakṣaṇa*). That the body does not lack this undifferentiated nature, yet does have differences in the various functions of its head, trunk, hands, feet, eyes, ears, nose, tongue, and other parts is the aspect of difference (*isang* 異相, S. *vilakṣaṇa*). That the head, trunk, hands, feet, eyes, ears, nose, tongue, and other parts together comprise this one body is the aspect of formation (*sŏngsang* 成相, S. *saṃvarta*). That these parts exist merely through the operation of nonmanifestative causes and are each without self-nature, essence, or characteristics, and are neither produced nor extinguished, is the aspect of dissolution (*koesang* 壞相, S. *vivarta*).

Furthermore, that everyone is a sentient being is called the aspect of universality. Their differentiation into the foolish and the wise is called

the aspect of particularity. That they all possess the same buddha-wisdom is called the aspect of identity. That their actions differ according to their attachments is called the aspect of difference. That they receive retribution and gain rebirth according to the actions they have performed is called the aspect of formation. That the mind has no foundation and the essence of action has no nature is called the aspect of dissolution.

Furthermore, the saṃbhogakāya buddhas of the ten directions are called the aspect of universality. The differences in the precious ornaments with which their bodies and lands are arrayed are called the aspect of particularity. That they are the same dharmakāya in which ideal wisdom is nondual is called the aspect of identity. That their wisdom differs in accordance with practice is called the aspect of difference. That they perfect sentient beings is called the aspect of formation. That subject [buddhas] and object [sentient beings] are both void, unascertainable, and unrealizable is called the aspect of dissolution.

Furthermore, that all five levels [of the bodhisattva path] are encompassed within a single [moment of] wisdom is called the aspect of universality. That there is progressive advancement in practice and understanding is called the aspect of particularity. The fact that fundamental wisdom in the same in all buddhas is called the aspect of identity. The cultivation of the discriminating wisdom is called the aspect of difference. The accomplishment of great bodhi and the mastery of the practices of Samantabhadra are called the aspect of formation. The fact that the essence of wisdom abides nowhere and its functioning is nonmanifestative is called the aspect of dissolution.

Furthermore, the distinctions [created throughout] the immensely long kalpas of the three time-periods are called the aspect of particularity. That wisdom can observe all of this in a single *kṣaṇa* is called the aspect of universality. The good qualities or shortcomings produced via our actions are called the aspect of difference. That there is no time at which either good qualities or shortcomings exist after passions have vanished and views extinguished is called the aspect of identity. That wisdom does

not abide anywhere is called the aspect of dissolution. Giving [the gift of] dharma according to the faculties of the recipient is called the aspect of formation....[79]

論云。「入此初地六相法門者、乃至創始具足凡夫、能發廣大願行、能趣入故、非是由因地前行解而來。意明設教、備明修行滯障、節級安危。然發心者、一時摠頓修、居一時一行之內、非是要從節級次第修來。以摠別同異成壞法、圓融可見。於此六字三對法中、一字有六、且約人身類之、餘可准知。如一人身、具足六相義、頭身手足眼耳鼻舌等用、各別是別相、全是一身四大、是摠相、一空無體、是同相、不廢如是無異性、頭身手足眼耳鼻舌等用有殊、是異相、頭身手足眼耳鼻舌等、共成一身、是成相、但隨無作緣有、各無自性、無體無相、無生無滅、是壞相。又一切衆生、名爲摠相、愚智區分、名爲別相、皆同佛智而有、名爲同相、隨執業異、名爲異相、因所作業、受報得生、名爲成相、心無所依、業體無性、名爲壞相。又十方報佛、名爲摠相、衆寶所嚴身土差別、名爲別相、同一法身、理智無二、名爲同相、智隨行異、名爲異相、成就衆生、名爲成相、能所皆空、無得無證、名爲壞相。又以一智慧、該收五位、名爲摠相、行解昇進、名爲別相、同佛根本智、名爲同相、修差別智、名爲異相、成大菩提、具普賢行、名爲成相、智體無依用而不作、名爲壞相。又三世久劫差別、名爲別相、以智普觀在一刹那、名爲摠相、隨業長短、名爲異相、情亡見盡、長短時無、名爲同相、智無依住、名爲壞相、應根與法、名爲成相。」<云云>

The fruition of buddhahood, the Wisdom of Universal Radiance, which is understood now through awakening, is ineffable at the point where the *dharmadhātu* is realized. Although [this fruition] cannot be discussed in advance [of awakening], if we consider it now from the standpoint of the subsequent cultivation [that follows awakening] in the approach involving conditioned origination, then its two aspects of consummate interfusion

[79] *XHYJL* 24, pp. 885c23-886a21; see *Shidi pin*, *HYJ* 34, p. 181c25, for the scriptural referent to these six aspects.

and progressive practice are both accomplished, its two aspects of ultimate and nonultimate stages are both accomplished, its two aspects of an ideal buddha and a phenomenal buddha are both accomplished, and its two aspects of one's own fruition [of buddhahood] and others' fruitions are both accomplished. This even applies to [soteriological schemata that place] the attainment of buddhahood on the ten abiding stages.

> 今時悟解普光明智之佛果、當於法界證處、離言故、雖未預談、具約後修緣起門中論、則圓融行布二義相成、究竟未究竟二義相成、理佛事佛二義相成、他果自果二義相成、至於十住成佛、亦復如是。

The *Exposition* says:

> According to this *Buddhāvataṃsakamahāvaipulyasūtra*, at the stage of the Wisdom of Universal Radiance, which is the fruition of buddhahood, those who keep the past and sanction the present and presume that there is a distinction between the remote [past] and the near [future] and movement from what came before to what comes later in the three time-periods; that there are places with buddhas and places without buddhas; that there are right-dharma, semblance-dharma, and degenerate-dharma ages; that, in regard to all the buddhas of the ten directions and three time-periods, there are old buddhas and new buddhas or pure lands and soiled lands, and so forth—then, we know that these are people who have not yet perfected their faith.[80]

Furthermore, it states, "When, in the cause of faith, one meshes with all the qualities of the fruition of buddhahood without the slightest degree of

[80] This quotation from Li's *XHYJL* remains untraced. The passage "there are places with buddhas and places without buddhas; that there are right-dharma, semblance-dharma, and degenerate-dharma ages…" appears, however, in Li Tongxuan's *Lueshi Xin Huayan jing xiuxing cidi jueyi lun* 1a, *T* 1741:36.1012a22-23; that same section (1012a16) also references pure lands and soiled lands.

error, this then is called the mind of faith…. But if one presumes that the Buddha exists outside the mind, this is not called faith: it is called a person with great perverse views."[81] It also says, "At the time of the initial arousal of the *bodhicitta*, one universally reflects all dharmas with the fundamental wisdom's great mirror of perfect brightness."[82] We therefore should know that nowadays when neophyte ordinary persons at the first level of the ten faiths trace back the radiance of their own self-natures, they come to be endowed with all these sorts of unimaginable qualities that are gained upon fruition. This is because, at the time of the initial arousal of the *bodhicitta*, the afflictions that have existed on the ground of ignorance are then transformed into the Immovable Wisdom of all the buddhas.

論云。「若於此大方廣佛華嚴經佛果、普光明智境界之上、存古立今、作遠近時分前後去來三世、有佛處無佛處、正法像法末法、及於十方三世諸佛、作舊佛新佛、淨土穢土等者、將知未能成信也。」又云、「信因中、契諸佛果德、分毫不謬、方名信心、心外有佛、不名爲信、名爲大邪見人也。」又云、「初始發菩提心、以持根本智大圓明鏡、普照諸法。」以是當知。今時返照自性十信初心凡夫之位、具論如是難思果德也、以初發心時、無明住地煩惱、便爲諸佛不動智故。

When a person's practice is generated from out of one's [original] vow [to become a buddha, S. *praṇidhāna*], then even though the deluded habits have yet to be exhausted, [those practices] are all conditions that remain in accord with the operative aspects of the fundamental wisdom. Therefore, it is said, "This wisdom initially is activated through their vow; until their work is finished and the vow is fulfilled, they benefit sentient beings through

81 *XHYJL* 14, p. 809b6-7, and *XHYJL* 8, p. 768b16-17.

82 This passage from Li's *XHYJL* remains untraced. "Universally reflects [or shines on] all dharmas" (*pojo chebŏp* 普照諸法) is a common refrain in the *Avataṃsakasūtra*, e.g., "The brightness of the Buddhadharma universally shines over all dharmas, prompting all sentient beings to achieve the buddha-land of Arrayed Purity"; *HYJ*b 17, p. 508c26-27.

that Wisdom of Universal Radiance."[83] Thus we know that they are all the fundamental wisdom's aspect of responsive functioning and its perpetual impulses that accord with conditions. All of the forms and functions of the saṃbhogakāya and nirmāṇakāya are the effortless wisdom's impulse of great compassion. They respond to what all sentient beings perceive, and their practice is generated from out of their vow. The power of their wholesome faculty of loving-kindness generates specific forms and myriad differences in response to various major or minor conditions; it is like light and shadow, which are free to be either concealed or apparent; it is like an echo in space, in which the sound is produced by a material thing; it is neither permanent nor impermanent. Hence, states knowable by the mind and consciousness are entirely the great functioning of the fundamental wisdom.

由願起行時、妄習雖未盡、全是根本智之運爲法隨緣。故云、「其智初以願興、乃至功終願滿、以普光明智、利衆生故。」是知 全是根本智之應用法、隨緣恒然之行也。所有報化相用、是無功之智大悲之行。任一切生所見、由願起行、慈善根力大小緣起具相萬差、如光如影、隱現自在、如空中響、任物成音。非常無常、心識所知境界、全是根本智之大用。

That statement that Samantabhadra is the discriminating wisdom is made from the standpoint of the operative functioning of the essence of the fundamental Wisdom of Universal Radiance, which has neither past nor future. Therefore, it is said, "The measure of the Wisdom of Universal Radiance is equal to the *dharmadhātu* or to all of empty space; it has neither middle nor extremes (*madhyānta*). Its essence is the same as the minds of all sentient beings, and it is constantly adapting to all sentient beings. At what body should you look? To what dharma should you listen? In the worlds of the ten directions, [that wisdom] constantly and uniformly appears [in physical form] to [the beings of those worlds, in order to instruct them]

83 This quotation (apparently from Li's *XHYJL*, because of its reference to the Wisdom of Universal Radiance) remains untraced.

without ever neglecting [the proper] time."[84]

所言普賢是差別智者、且約根本普光明智擧體、運爲之用言之、無有先後。故云。「普光明智、量同法界虛空界、無有中邊、體同一切衆生心、恒隨一切衆生、宜見何身、宜聞何法。十方世界恒同對現、而不失時。」

Although in this wise practice is generated from out of one's [original] vow made at the time of one's initial arousal of the *bodhicitta* and continues until the work is finished and the vow fulfilled, it is not something that exists apart from the minds of sentient beings. Therefore it is said: "The buddhas realize the essence of sentient beings, and their functioning is the function of sentient beings."[85] Furthermore, "The Buddha is the buddha in the minds of sentient beings,/ In terms of personal capacities, [buddhas and sentient beings] are not different things."[86] The ignorance and deluded thoughts of all sentient beings are not different from the self-nature; they are entirely the

84 This passage (apparently from Li's *XYYJL*) remains untraced. The first line, "The measure of the Wisdom of Universal Radiance is equal to the *dharmadhātu* or to all of empty space; it has neither middle nor extremes (*madhyānta*)" parallels a line in Li Tongxuan's *Lueshi Xin Huayan jing xiuxing cidi jueyi lun* 4a, *T* 1741:36.1044a15-16: "The self-essence of the fundamental wisdom of Universal Radiance is free from both nature and characteristics. Its nature is self-radiant, and its measure is equal to the *dharmadhātu* or to all of empty space and is free from all extremes." ("[That wisdom] constantly and uniformly appears [in physical form] to [the beings of those worlds, in order to teach them] without ever neglecting [the proper] time": the Wisdom of Universal Radiance manifests itself everywhere in modes that are appropriate to every realm and type of being. This wisdom may appear in the form of a coarse physical body, used by the buddhas as a device through which to teach deluded sentient beings, and it adapts "constantly and uniformly" to the propensities of the people who are being instructed. Similarly, it always manifests itself as required ("without ever neglecting [the proper] time") in order to liberate sentient beings whose abilities have matured. See Kim T'an-hŏ's interpretation in *Pojo pŏbŏ*, fol. 117b.

85 Quoting Chengguan's *Dafangguang fo huayan jing shu* 3, *T* 1735:35.520a23-24. This passage is also cited in Yongming Yanshou's *Zongjing lu* 15, *T* 2016:48.494a18 and roll 19, p. 518a19.

86 Chinul has previously quoted this untraced verse from Li Tongxuan, which actually appears in Yanshou's *Zongjing lu* 18, *T* 2016:48.513b6-8.

original source of the three bodies and four wisdoms of all the buddhas of the ten directions. Consequently, it is said: "If you want to know the source of all the buddhas, / Awaken to the fact that your own ignorance originally is Buddha."[87] Since the Buddha of original wisdom is itself endowed with the meritorious qualities of the three greatnesses, of nature and characteristics, and of principle and phenomenon, it is one's individual *karman* that creates the differences as to whether it is concealed or apparent.

雖有如是從初發心、由願起行、乃至功終願滿、非是衆生心外之事。故云、「佛證衆生之體、用衆生之用。」又云、「佛是衆生心裏佛、隨自根堪無異物。」一切衆生無明妄想、無別自性、全是十方諸佛三身四智之本源。故云、「欲知一切諸佛源、悟自無明本是佛。」以本智佛、自具三大性相理事之德故、但隨自業、隱現有殊耳。

When sentient beings perform unwholesome actions, that unwholesomeness is a negative function; therefore, their karmic retribution will have a tainted component. Although there are differences in the ancillary and primary karmic retributions brought about by this negative functioning, these also are the inherent unwholesome functioning present in the fundamental wisdom; hence, the form and functioning of this wisdom do not decrease. All the buddhas cultivate wholesome actions, and they gain their regalia as reward because that wholesomeness is a positive function. Although the lucidity and purity of their form and functioning are rewards obtained as a result of their practice, they are also the inherent wholesome functioning present in the fundamental wisdom; hence, there is no increase.

衆生作惡、惡是違用故、報得染分、依正差別、雖是違用、亦是本智中本惡用故、智之相用不減也。諸佛修善、報得藏嚴、善是順用故、相用湛然清淨。雖是起行報得、亦是根本智中 本具善用故、不增也。

87 Chinul has also previously quoted this passage from Li Tongxuan's untraced verse, which is actually taken from *Zongjing lu* 18, *T* 2016:48.513b6-8.

Nevertheless, according to the respective wholesomeness or unwholesomeness of their individual *karman*, there are distinctions between pure and tainted, painful and pleasant; but regarding these conditionally originated tainted or pure [objects], the essence, characteristics, and function of this wisdom are originally free from increase or decrease, are perpetually visible, and are unimpeded with regard to principle and phenomena. Because sentient beings and buddhas are mutually interfused, the fruition of buddhahood, the Immovable Wisdom, that today we have come to understand through awakening, suddenly consummates [such qualities as] the three bodies and the four wisdoms. (The ten bodies and ten wisdoms[88] are refinements of these three bodies and four wisdoms.) As the Sixth Patriarch explained, "The three bodies are primordially my essence. The four wisdoms are originally the radiance of the mind."[89] This fact also in no way obstructs any retributive rewards gained through subsequent cultivation.

然各隨自業善惡故、有淨穢苦樂差殊、而其智之體相用、於染淨緣起、本無增減、恒常現露、理事無碍、生佛互融故。今日悟解不動智佛果、三身四智等頓圓。<十身十智、卽三身四智中、具德也。> 如六祖所說、故云、「三身元我體、四智本心明。」亦不妨後修報得也。

This fruition of buddhahood, the fundamental Wisdom of Universal Radiance, is the essence of both sentient beings and buddhas, where

88 The ten bodies (*sipsin* 十身) is a Hwaŏm list referring to the ten bodies with which each Buddha is endowed: (1) bodhi-body; (2) vow-body; (3) transformation-body; (4) resolution-body; (5) body endowed with all the major and minor marks; (6) body of awesome power; (7) mental body; (8) body of merit; (9) dharma-body; (10) wisdom-body. See *Da huayan jing luece*, *T* 1737:36.705a16-20; and cf. an alternate list at *HYJ* 32, p. 174a27-29. The ten wisdoms (*sipchi* 十智) is a diverse Hwaŏm roster of types of wisdom that are exclusive to the buddhas; they include knowledge of (1) the three time-periods, (2) the *buddhadharmas*, (3) the unimpeded *dharmadhātu*, (4) the limitlessness of the *dharmadhātu*, (5) being accomplished in all worlds, (6) shining universally over all worlds, (7) supporting all worlds, (8) all sentient beings, (9) omniscience, (10) unlimited numbers of buddhas. There are other lists.

89 *LZTJ*, p. 356b19.

[such dualities as] principle and phenomenon, nature and characteristics, wholesome and unwholesome, and tainted and pure have all been perfectly resolved and have all disappeared. It is like the one great dharmakāya buddha posited by the Venerable [Wŏn]Hyo 曉公 [617-686]. As the essence of this wisdom is originally endowed with the three greatnesses, it is not merely the ideal buddha of the original enlightenment of the nature's purity [viz., alternative no. 1 above]. As the essence of wisdom is originally free from either remoteness or nearness, or extension or contraction throughout the ten time-periods,[90] it is not subsumed within the future fruition [viz., alternative no. 2 above]. Since the fundamental wisdom is the buddha in one's own mind, it is not that others' fruitions [of buddhahood] are immanent in oneself [viz., alternative no. 3 above]. Consequently, we know that the assessments of the "Nature Origination" chapter by Xianshou [Fazang] and Qingliang [Chengguan] concerning the meaning of the wisdom of buddhahood when it exists in the minds of sentient beings are slightly different from the purport of the Elder's [Li Tongxuan] *Exposition*.

此根本普光明智佛果、是生佛之體故、理事性相善惡染淨、俱圓俱泯、如曉公所立、一大法身佛也。以智體本具三大故、非但性淨本覺理佛也、以智體本無十世遠近延促故、非當果攝在也、以根本智是自心之佛故、非他果在我也。故知賢首清凉、所辨性起品中、佛智在衆生心之義、與長者論之旨稍異也。

Nevertheless, if this issue is discussed from the standpoint of the aspect of interfusion and complementarity in the approach of the conditioned origination [of the *dharmadhātu*], then, because sentient beings today have come to understanding through awakening that sentient beings and buddhas are perfectly interfused in the Wisdom of Universal Radiance, it is

90 According to Fazang's explanation, the ten time-periods (*sipse* 十世) are the nine time-periods—viz., the past, present, and future of each of the periods of past, present, and future—plus a tenth period in which the aspects of universality and particularity regarding temporality are interfused into an eternal time. See *Huayan yisheng jiaoyi fenqi zhang* (a.k.a. *Huayan wujiao zhang*) 4, *T* 1866:45.506c19-22.

valid to say that others' fruitions [of buddhahood] are immanent in oneself [alternative no. 3]. Because the ten time-periods are perfectly interfused, it is also valid to say that they are endowed with the future fruition [alternative no. 2]. Because the nature is pure but is associated with pollution, it is also valid to say that all sentient beings are endowed with it [alternative no. 1]. Nevertheless, a sudden awakening to the Buddha of the Wisdom of Universal Radiance today is not to be discussed from the standpoint of the consummate interfusion or progression in practice associated with the approach of conditioned origination; since this is an experience that involves the realization of the *dharmadhātu*, how can its fruition be spoken of beforehand?

然若約緣起門中融攝之義論、則以衆生、今日悟解普光明智中、生佛圓融故、謂他果在我亦得、十世圓融故、謂當果自有亦得、以有隨染性淨故、謂生生自有亦得。然今日頓悟普光明智佛、非約圓融行布緣起門之所論、以法界證處、果豈預談。

Since awakening as discussed in this context does not refer to the subsequent [realization-]awakening that derives from preceding [gradual] cultivation, it is instead the understanding-awakening. Although it is an understanding-awakening, since it involves the experience of a sudden arousal of awakening, it is identical to the inexpressible ocean of the nature, the fruition aspect. Furthermore, since the fruition of buddhahood in the one vehicle naturally occurs at the first level of the ten faiths, it is not the case that it subsumes the future fruition.

此中所論悟者、非先修而後悟故、是解悟也。雖是解悟、以頓發悟處故、卽不可說果分性海同也。又以一乘佛果、法爾在十信初心、非當果融攝之論也。

From the standpoint of subsequent cultivation in the approach involving conditioned origination—the approach in which the qualities of fruition are produced when the work is finished and one's vows fulfilled—or from

the standpoint of the essence of the fundamental wisdom—the approach in which all matters throughout the three time-periods are consummated—it can in fact then be said that each of them is endowed with the future fruition [alternative no. 2]. It is also like all of Maitreya's causes and effects throughout the three time-periods, which were displayed in Maitreya's tower.[91] As the *Exposition* says: "In wisdom, there is neither past nor present in the three time-periods, nor remote nor near in the internal and external [spheres]. Furthermore, the true essence is complete, and all matters throughout the ten time-periods intersect with and interpenetrate one another."[92] Although in this wise both aspects may be valid, the sudden awakening we are discussing now corresponds to the first of them.

若約後修緣起門中功終願滿果德論之、又約本智體中圓三世事論之、則當果自有、亦如彌勒樓閣中所現彌勒三世因果。故論云、「智中無三世古今內外遠近量故。又以眞體圓十世事交參徹故。」如是二義雖具、今日頓悟的於初義。

From the standpoint of gradual cultivation in the approach involving conditioned origination, after the initial [understanding-]awakening on the first level of the ten faiths, students diligently cultivate *śamatha* and *vipaśyanā* until all the contaminants of materiality and mentality are utterly

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91 In the *Gaṇḍavyūha* chapter of the *Avataṃsakasūtra*, toward the end of Sudhana's pilgrimage through India in search of teachers who can describe for him the proper practice of a bodhisattva, he is directed to Maitreya in the south, who lives in a large tower—the Vairocanavyūhālaṃkāragarbha (the "tower that holds within itself an array of brilliantly shining ornaments"; see Suzuki, *Essays in Zen Buddhism*, vol. 3, p. 119), which is also known as the *vihāra* (abode) of Maitreya and, by extension, of all bodhisattvas. Maitreya praises Sudhana's resolve and, upon the lad's request, snaps his fingers and opens the doors of the tower to permit Sudhana to enter. Inside, Sudhana is treated to a splendid vision of the unimpeded interpenetration of all phenomena in the *dharmadhātu*—a vision that takes in all the universe in all periods of past, present, and future. This is Maitreya's "causes and effects of the three time-periods" to which Chinul refers. For a description of the tower see *HYJ* 77, p. 420a, trans. Cleary, *The Flower Ornament Scripture*, vol. 3, p. 329 ff.; for the story of Maitreya's opening the tower for Sudhana and the vision, see *HYJ* 77, p. 435a ff., and Suzuki, *Essays*, vol. 3, pp. 132-142.

92 This passage from Li's *XHYJL* remains untraced.

extinguished. They then reach the initial abiding stage where the power of samādhi is perfected and all the cognitive obstructions completely vanish. Accessing the [remaining four] levels [of the bodhisattva path] through the realization-awakening, they then pass sequentially through the cultivation of the ten abidings, ten practices, ten dedications, and ten *bhūmis* until they reach the level of impartial enlightenment [the first of the two stages of buddhahood]. This cultivation is their own action, which is revealed in their true essence and made manifest in their own causes and effects of the three time-periods, as well as in the realm of the saṃbhogakāya buddha, and so forth; it all appears as if right before their eyes.[93]

> 若約漸修緣起門、則十信初心先悟之後、勤修止觀、色心有漏摠盡、至住初定力已成、解礙摠亡、證悟入位、歷修十住十行十廻向十地、至等覺位、是修自業所見眞體中、所現自己三世因果及報佛境界等、如對目前。

Therefore the *Exposition* says:

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93 Here Chinul, following Li's exegesis, clarifies that the fruition of buddhahood understood at the initial stage of the ten faiths and the fruition attained at the completion of the bodhisattva path (as symbolized by the events that occur inside Maitreya's tower) are identical. Even though the adept passes through all the stages of the bodhisattva path, the stages themselves and their eventual consummation in buddhahood are immanent in that initial arising of faith. Hence buddhahood can actually be achieved in a single lifetime, or even a single thought of right faith, rather than after completing three infinite eons of practice. Li explains:

> As for Sudhana's attainment of buddhahood in one life, this explains that at the initial arousal of the *bodhicitta* level of the ten abidings, in the period of one *kṣaṇa*, affections are destroyed and thoughts extinguished. All the thoughts of past, present, and future never arise again: this is what is called "one life." He does not use his present affections to establish a view about the arising of the period of the kalpa. Through this sort of [wisdom of] nonproduction [*anutpādajñāna*], he then perfects the fruition of buddhahood…. In the period of one thought [of right faith], there is no subject or object. Where subject and object are both eliminated—that is called right enlightenment. This is not the same as the Hīnayānists who eliminate subject and object; it is, rather, comprehending that subject and object are originally unmoving [*avicala*]."(*XHYJL* 7, p. 761b; *XHYJL* 5, p. 752a)

This instruction was given by the saṃbhogakāya of Vairocana Buddha and was expounded in turn by Mañjuśrī as he traveled from Jetavana [Monastery near Śrāvasti] to Enlightenment Town [viz., Bodhgayā in Maghadha, where the Buddha achieved enlightenment]. Since the saṃbhogakāya tathāgata is the personal-enjoyment body that is adorned with inexhaustible regalia and meritorious qualities, it is not visible to ordinary persons, humans or divinities, or adherents of the three vehicles. Sentient beings of great aspiration can only hear its instructions; they cannot see its body. It can be seen only through the tathāgata's empowerment (*adhiṣṭhāna*); it cannot be seen through the power of their own actions. Sentient beings of great aspiration have heard and obtained all of this teaching at Mañjuśrī's abode to the east of Bodhgayā. If they then accept the teaching, practice it, and complete that work in one lifetime, all the buddhas of the ten directions will appear as if right before their eyes. The buddha-realm that was seen by Sudhana when he reached the Friendly One's [Maitreya] tower was exactly such an experience.[94]

故論云、「此敎是毗盧遮那報身所說、文殊師利、從祇園往覺城、轉其敎說。爲報身如來、是無盡莊嚴功德自受用身、非是凡夫人天三乘所覩。大心衆生、但聞其敎、不見其身、除爲如來加持得見、依自業力不能得見。大心衆生、於覺城東文殊師利所、具聞得敎、若也承敎修行一生功終、十方諸佛如對目前、卽善財至慈氏樓閣中、所見佛境、是其樣也。」

94 This passage from Li's *XHYJL* remains untraced.

Treatise on Resolving Doubts about Observing the Keyword

看話決疑論
Kanhwa kyŏrŭiron[1]

海東 曹溪山沙門 知訥 撰

Written by
Chinul, a Śramaṇa from Chogye Mountain in Haedong

[1]

Someone asked Moguja 牧牛子 [Chinul]: Since the Hwaŏm teachings elucidate the unimpeded conditioned origination of the *dharmadhātu* and eschew any semblance of grasping or rejecting, how is it that the Sŏn school, while analyzing the ten maladies [of practice], observes the keyword?[2]

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1 *HPC* 4.732c-737b. The title in the latest Revised Romanization is *Ganhwa gyeoruiron*.

2 The ten maladies of practice are ten incorrect ways of observing the *mu hwadu* and, by extension, all *hwadu*s, popularized by Dahui Zonggao 大慧宗杲 (1089-1163). Yŏndam Yuil 蓮潭有一 (1720-1799), Chinul's commentator on the *Pŏpchip pyŏrhaeng nok chŏryo pyŏngip sagi* 法集別行錄節要並入私記, indicates that the list was formally systematized by Dahui's friend and rival, "Master Tiantong Jue" 天童覺和尚, viz., the famous Caodong master Hongzhi Zhengjue 宏智正覺 (1091-1157); see *CYKM*, fol. 29a10. For the list of ten maladies, see Dahui's *DHYL* 26, p. 921c7-16; *DHYL* 26, 923b25-c3; *DHYL* 28, 930c18-23; *DHYL* 28, p. 931c23-29; Chinul's *Pŏpchip pyŏrhaeng nok chŏryo pyŏngip sagi*, *HPC* 4.765c13 (*Excerpts from the Dharma Collection and Special Practice Record*, part III, The Live Word ["Practice of the *Mu Hwadu* 無話頭" section], translated in *KAZ*, p.

或問牧牛子。華嚴教、旣明法界無碍緣起、無所取捨、何故、禪門、揀十種病、而看話耶?

Chinul: These days, ordinary students do not understand the sublime and recondite purpose of the Sŏn school's close investigation of the *hwadu*; many have this doubt. But if we treat [this question] from the standpoint of the doctrinal principle of the true nature's conditioned origination, how can Sŏn students fail to recognize that [explaining] these ten maladies is the same as Hwaŏm's explanation of the conditioned origination of the *dharmadhātu*?[3]

答。近來汎學輩、不知禪門、話頭叅詳、妙密旨趣、多有此疑。若論眞性緣起義理分齊、則禪學者、豈不知此十種禪病、如華嚴法界緣起耶?

As the Sŏn Master Dahui 大慧 of Jingshan 徑山 also said: "In the past, one's [acquired] knowledge and vision were manifold; and because the mind that sought the realization-awakening (*chŭngo* 證悟) was at the forefront, creating obstacles to one's progress, one's own authentic knowledge and vision could not be made manifest. Nevertheless, those obstacles also did not come from outside and hence are also of no special concern."[4] How is there any kind of "analysis" here? These so-called ten maladies all have as their basis the mind that seeks the realization-awakening. Since he says, "These obstacles also did not come from outside," whence did they come? Since "they are also of no special concern," of what concern are they? This [passage]

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338); and Chinul's disciple Hyesim's 慧諶 (1178-1234) *Kuja mupulsŏng hwa kanbyŏng non* 狗子無佛性話揀病論, *HPC* 6.69b1-70b20.

3 Here Chinul explains that from the standpoint of nature origination (*sŏnggi* 性起), radical analysis (K. *chŏn'gan*, C. *quanjian* 全揀)—viz., the sudden teaching—and comprehensive assimilation (K. *chŏnsu*, c. *quanzhou* 全收)—viz., the complete teaching (i.e., the conditioned origination of the *dharmadhātu*)—are complementary. Once the self-nature is perceived and the fact that all phenomena arise from that self-nature is recognized, both of these faculties are perfected.

4 *DHYL* 29, p. 935b28-c1.

is entirely an elucidation of that fact that [the ten maladies of practice] are qualities that originate from the nature. For this reason, in Kyo doctrine, it is also said, "All obstacles are in fact ultimate enlightenment. Whether you remember it or have forgotten it, there is nothing that is not liberation."[5] This is what he means here. Nevertheless, even though this doctrinal principle may be profoundly perfect and sublime, it is entirely biased conjecture deriving from the affective consciousnesses' [acquired] learning and understanding. Therefore, in the Sŏn school's access to awakening via the shortcut (*kyŏngjŏl* 徑截) of close investigation of the *hwadu*, it is necessary to analyze carefully, one by one, the maladies in the conceptual understanding of the Buddhadharma.[6]

故徑山大慧禪師亦云、「平昔知見多、以求證悟之心、在前作障故、自己正知見、不能現前。然此障、亦非外來、亦非別事。」豈有揀耶? 所言十種病、以求證悟之心爲本。旣云、<此障、亦非外來。> 從何處來耶?<亦非別事。> 是何事耶? 此全明性起之德。故敎中、亦云、「一切障碍、卽究竟覺、得念失念、無非解脫、」等是也。然此義理、雖最圓妙、摠是識情聞解、思想邊量。故於禪門話頭叅詳、徑截悟入之門、一一全揀佛法知解之病也。

Nevertheless, the *mu* 無 *hwadu*[7] is like a mass of fire; get too near it and it will burn your face. It has no point at which any conceptual understanding

5 In the *Complete Enlightenment Sūtra*; *YJJ*, p. 917b2-3.

6 Since comprehensive assimilation as described in the scriptural teachings ("all obstacles are precisely the ultimate enlightenment") is not based on direct perception of the essential nature achieved by perfecting radical analysis, it retains some semblance of intellectual interpretation; consequently, it is inferior to Sŏn, which employs similar descriptions while simultaneously transcending them. Sŏn may use descriptions similar to those of the comprehensive assimilation of the complete teachings, but it never neglects the development of radical analysis (i.e., "it is necessary to analyze carefully, one by one, the maladies")—assuring thereby that the student will not become attached to conceptual descriptions.

7 Zhaozhou Congshen's answer "No!" (K. *mu*; C. *wu*) is still the most popular *hwadu* used in Korea today; see *Wumen guan*, case 1, *T* 2005:48.292c. For background on this and other *hwadu*s, see the Introduction.

of the Buddhadharma can be attached; hence it is said, "This *mu* is the weapon that destroys wrong knowledge and wrong understanding."[8] But if you insist [lit., "have the view"] that there is something that eliminates [viz., the *hwadu*] and something that is eliminated [wrong understanding], or something that grasps and rejects and something that selects and discriminates, then this is simply attachment to the traces of words, which will only disturb your own mind. How can this be called correct investigation in which only [the *hwadu*] is raised to attention?

然話頭無字、如一團火、近之則燎却面門故、無佛法知解措着之處。所以云、「此無字、破惡知惡解底器仗也。」若有能破所破、取捨揀擇之見、則宛是執認言迹、自擾其心、何名得意叅詳、但提撕者也。

In the Sŏn school as well there are those who find it difficult to cope with the secret entrustment, who need to rely on Kyo doctrine in order to awaken to the source; [for such people, Sŏn] has also explained the teaching of the conditioned origination of the true nature's unimpeded interpenetration between phenomenon and phenomena. Take, for example, the three mysterious gates (*samhyŏn mun* 三玄門), where those of beginning capacity are able to gain access through the explanations of the mystery in the essence (*ch'ejung hyŏn* 體中玄): "Throughout boundless world systems, oneself and others are not separated by so much as the tip of a hair; the ten time-periods, from beginning to end, are not separate from the present moment of

8 See *DHYL* 26, p. 921c, and *Pŏpchip pyŏrhaengnok chŏryo pyŏngip sagi* (*Excerpts from the Dharma Collection and Special Practice Record*, part III, "Practice of the *Mu Hwadu*" section, translated in *KAZ*, pp. 337-338).

9 Li Tongxuan in *XHYJL* 1, p. 721a, quoted also in *DHYL* 9, p. 848a18-20. Chinul quotes this same passage from Li's *Exposition* in his other posthumous work, *Treatise on the Complete and Sudden Attainment of Buddhahood*, exchange no. 4.

10 Fenyang Shanzhao 汾陽善昭 (947-1024), disciple of Shoushan Shengnian 首山省念 (926-993) in the Linji lineage; from *Fenyang Wude chanshi yulu* 1, *T* 1992:47.597b7 and 603b12; see also *Rentian yanmu* 1, *T* 2006:48.302b1-2.

thought."[9] Furthermore, it is said: "One word is bright and clear and contains myriads of images."[10] This is what we are speaking of here.

In the Sŏn school, all these true teachings deriving from the faith and understanding of the complete and sudden school, which are as numerous as the sands of the Ganges, are called dead words (*sagu* 死句) because they induce people to generate the obstacle of understanding. But they also may help neophytes who are not yet able to investigate the live word (*hwalgu* 活句) of the shortcut approach by instructing them in complete descriptions that accord with the nature in order to ensure that their faith and understanding will not retrogress.

禪門、亦有爲密付難堪、借教悟宗之者、說眞性緣起事事無碍之法。如三玄門、初機得入體中玄所明云、「無邊刹境、自他不隔於毫端、十世古今、始終不離於當念。」又云、「一句明明該萬像」等、是也。禪門中、此等圓頓信解、如實言教、如河沙數、謂之死句、以令人生解碍故。並是爲初心學者、於徑截門活句、未能參詳故、示以稱性圓談、令其信解、不退轉故。

But if there are people of superior faculties—that is, those who are fit for the secret transmission, who abandon all conceptual frameworks (*kwagu* 窠臼)[11] as soon as they hear the tasteless (*muwi* 無味) descriptions of the shortcut approach—they do not stagnate in the maladies of knowledge and conceptual understanding but instead come to know where to put them down. This is called, "They are those who hear once, have a thousand awakenings, and attain great dhāraṇīs."[12]

若是上根之士、堪任密傳、脫略窠臼者、纔聞徑截門無味之談、不滯知解之病、便知落處、是謂一聞千悟、得大摠持者也。

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[11] For "conceptual frameworks" (*kwagu* 窠臼), see *Biyan lu* case 51, *T* 2003:48.186c5; Cleary and Cleary translate it as "no clichés to nest in" (*The Blue Cliff Record*, p. 349).

[12] This quotation is taken verbatim from Zongmi, *CYJDX* 3, p. 407c24. Compare such passages as *Zhengfa nianchu jing* 63, *T* 721:17.376c16, and *Foshuo faji jing* 2, *T* 761:17.615c25, where dhāraṇī, as "comprehensive retention devices" or "codes," follow in the wake of extensive learning (*bahuśruti*).

From the standpoint of the approach of faith and understanding according to the complete and sudden [teaching], these ten maladies of knowledge and conceptual understanding are conditionally originated from the true nature and are not something that can be either grasped or rejected. Nevertheless, as [this approach] permits acquired understanding and thought via words and their meaning, a neophyte is able to receive it in faith and keep it respectfully.

又若約圓頓信解門、則此十種知解之病、亦爲眞性緣起、無可取捨。然以有語路義路、聞解思想故、初心學者、亦可信受奉持。

But from the standpoint of the shortcut approach, once there is an intimate realization of the true nature and recondite conformity with it, neither the way of words nor the way of meaning exist any longer, for this approach does not allow acquired understanding or thought.

Consequently, although the principle of the unimpeded conditioned origination of the *dharmadhātu* becomes instead the impediment of theoretical understanding, how can the student expect to understand [that principle] unless he has superior faculties and great wisdom? How else can he expect to penetrate to it? It is, unfortunately, on this very point that ordinary students become suspicious and critical.

若約徑截門、則當於親證密契、無有語路義路、未容聞解思想。故雖法界無碍緣起之理、翻成說解之碍。若非上根大智、焉能明得、焉能透得耶? 以故 汎學輩、翻成疑謗、理固然矣。

Furthermore, scholars in the Sŏn school postulate that the *hwadu* has two meanings: first, it is a comprehensive expression [of truth] (*chŏnje* 全提); second, it is an expression that eliminates the maladies [of conceptual understanding] (*p'abyŏng* 破病).[13] However, if the subtlety of the *hwadu* is

13 "Comprehensive expression" (K. *chŏnje*; C. *quanti* 全提): the *hwadu* as an ultimate description of

known and one merely focuses on it and maintains this practice, how would there be any understanding whatsoever that the *hwadu* is a comprehensive expression, let alone any notion that it eliminates maladies—both of which conceal its recondite significance? Anyone who tolerates even the slightest notion that it is a comprehensive expression or that it eliminates maladies falls into the malady of pondering over it logically at the mind-consciousness base.[14] How can this be regarded as close investigation of the live word (*hwalgu* 活句)?

又禪宗學語者、論此話頭有二義。一全提之語、二破病之談。話頭知微、但提撕做工夫者、都無全提之解、況有破病之念、埋沒密旨耶? 纔擬一念、全提破病之解、便落意根下卜度之病、豈爲叅詳活句者耶?

[2]

Question: Since it is said that the dharma-nature is consummately interfused and conditioned origination is unimpeded, how can acquired understanding be considered an impediment?

問。旣云、法性圓融、緣起無碍、雖有聞解、何有碍耶?

Chinul: How could you not have understood? The *Yuanjue jing* 圓覺經 (*Complete Enlightenment Sūtra*) says: "If, moreover, there is a person

the state of realization, summing up all aspects of the "great matter" of awakening; cf. *Biyan lu* 1, case 2, *T* 2003:48.142b22 (Cleary and Cleary, *Blue Cliff Record*, p. 10, who translate the term as "bring it up in its entirety"); *DHYL* 7, p. 838c17. "An expression that eliminates maladies" (K. *p'abyŏng*, C. *pobing* 破病): the *hwadu* as an expedient device that roots out any attempt to conceptualize the enlightenment experience. Chinul points out in the following passages that, during proper investigation of the *hwadu*, its true expanse cannot be limited to either one of these two modes for it transcends all conceptual descriptions.

14 The third of the ten maladies of *hwadu* practice; see exchange no. 4 *infra*.

who forever overcomes troubling worries and attains the purity of the *dharmadhātu*, he creates hindrances for himself through this understanding of purity. For this reason, he is not autonomous in complete enlightenment."[15] If one who has gained the purity of the *dharmadhātu* can also be hindered by understanding, what are we to think of contemporary students who speculate through their affective consciousness about conditioned origination being unimpeded! How can this be the [authentic] knowledge and vision of liberation (*vimuktijñānadarśana*)?

答。汝豈不見。圓覺經云、「若復有人、勞慮永斷、得法界淨、卽被淨解、爲自障碍故、於圓覺、而不自在。」得法界淨者、亦爲解碍、況今學者、將情識、卜度緣起無碍、豈爲解脫知見耶?

[3]

Question: But even if this were so, isn't it similar to the *Prajñāpāramitā* sūtras, which state, "There is no wisdom and also no attainment";[16] or the sudden teaching, which explains, "The nonproduction of a single thought is what is called buddhahood"?[17] Aren't these statements that leave behind words and cut off thinking?

問。然則如般若經、所謂「無智亦無得、」又頓敎、所謂「一念不生、卽名爲佛」

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15 *YJJ*, p. 917a.

16 *Bore xin jing* (*Prajñāpāramitāhṛdayasūtra*), *T* 251:8.848c.

17 This is a quotation from Fazang's 法藏 (643-712) description of the sudden teaching—the fourth of his "five teachings," viz., his fivefold taxonomy of the Buddhist doctrinal teachings: (1) Hīnayāna (Lesser Vehicle); (2) Mahāyāna inception teachings (viz., Madhyamaka and Yogācāra); (3) Mahāyāna final teachings (e.g., Tathāgatagarbha); (4) sudden teaching (an illocutionary style of instruction found in such scriptures as the *Vimalakīrti*); (5) complete teachings (Hwaŏm). See *Huayan yisheng jiaoyi fenqi zhang* (a.k.a. *Huayan wujiao zhang*) 1, *T* 1866:45.481b17, and cf. Li Tongxuan's description in *XHYJL* 3, p. 735b.

等、離言絶慮是耶?

Chinul: All the five teachings [in the Hwaŏm taxonomy] include [statements that involve] abandoning words and cutting off thought; each of these teachings says something about cutting off words so that [students] will forget expressions (*abhidhāna*) [of reality] and comprehend its real import.

答。離言絶慮、五教有之。以教教、皆有一絶言、並令忘詮會旨。

Hīnayānists realize the suchness deriving from the voidness of the person; Mahāyāna bodhisattvas realize the suchness deriving from the voidness of dharmas. At the point of realization, words are left behind and thoughts cut off. If words and thoughts are not yet forgotten, how can this be called realization? The sudden teaching merely explains that principle and nature leave behind words and cut off signs. It is a technique specifically intended for abandoning thoughts. Therefore, the line "the nonproduction of a single thought is what is called buddhahood" is merely the buddhahood achieved through realization of the principle; it can be called the undeveloped dharmakāya.

故小乘、證人空眞如、大乘菩薩、證法空眞如。當於證門、皆離言絶慮、若言慮未忘、何名證也。頓教、但說理性、離言絶相、別爲一類離念之機故、一念不生、卽名爲佛者、但是證理成佛、可名爲素法身也。

Bodhisattvas suffuse their learning and training using the Hwaŏm explanation of the unimpeded conditioned origination of the *dharmadhātu* (*pŏpkye muae yŏn'gi* 法界無碍緣起); then, on the level of the ten faiths, at the final mental state of perception and learning they master both understanding and conduct. The first stage of abiding after the [ten] levels of faith are completed is called the access to realization. Therefore, the *Xin Huayanjing lun* 新華嚴經論 (*Exposition of the New [Translation of the] Avataṃsakasūtra*) says, "Initially, enter in faith through acquired understanding; subsequently,

unite [with the unimpeded *dharmadhātu*] through nonconceptualization."[18] Since the access to realization is achieved through no-thought, it also entails abandoning words and cutting off thought. Patriarch Qingliang 淸凉 said, "The realization of a buddha leaves behind words."[19] He also said, "The fruition of the ocean of the nature is inexpressible."[20] He also said, "The ocean of the nature is ineffable, but is transmitted by the mind."[21] Assessing these sorts [of quotations], it is clear that when those of vast potential[22] in the Hwaŏm school are at the gate to the access to realization, they also leave behind words and cut off thought.

華嚴、說法界無碍緣起、菩薩聞熏修習、則十信地、見聞終心成解行、信滿住初、名爲證入。故華嚴論云、「先以聞解信入、後以無思契同。」旣以無思證入、亦是離言絶慮也。淸凉祖師云、「佛證離言。」又云、「性海果分、當是不可說。」又云、「果海、離念而心傳。」如是而推、華嚴普機、當於證入之門、亦是離言絶慮、明矣。

Those of exceptional capacity in the Sŏn school who closely investigate the *hwadu* and are well acquainted with its subtleties do not give rise to the ten maladies of knowledge and understanding; therefore, this also can be described as having left behind words and extinguished thought. If they

18 *XHYJL* 17, p. 834b22-23.

19 Qingliang refers to the fourth Hwaŏm patriarch, Chengguan 澄觀 (738-840); for this quotation, see his *Dafangguang fo huayan jing suishou yanyi chao* 1, *T* 1736:36.7b5.

20 This line actually comes from Chengguan's predecessor, Fazang; see his *Huayan yisheng jiaoyi fenqi zhang* (a.k.a. *Huayan wujiao zhang*) 1, *T* 1866:45.477a14-15.

21 *Huayan jing xingyuan pin shu* 1, *XZJ* 227:7.471b3-4; and for his account of the ineffability of the fruition-sea, see Chengguan's *Da Huayan jing luece*, *T* 1737:46.708a.

22 "Those of vast potential" (*pogi* 普機) refers to "ordinary persons of great aspiration" (*taesim pŏmbu* 大心凡夫), who are defined by Li Tongxuan (*XHYJL*, p. 756c) as persons who "seek only the inscrutable vehicle of the tathāgatas" and are dissatisfied with the provisional teachings of the three vehicles.

unexpectedly activate one instant of realization (*punji ilpal* 噴地一發),[23] then the *dharmadhātu* will be perfectly bright; it naturally will be consummately interfused and completely endowed with meritorious qualities. As the patriarch of Caoqi 曹溪 explained:

> The self-nature subsumes the three bodies,
> Its discovery perfects the four wisdoms.
> Without leaving the conditions of seeing and hearing,
> Leaping, one climbs to the buddha-land.[24]

This is what is meant here. In the complete teachings, the ten bodies, ten wisdoms, and so forth are all meritorious qualities subsumed within the three bodies and four wisdoms. They are all discussed from the standpoint of one who has gained access [to realization]—viz., in relation to partial and complete, provisional and definitive, in the state of realization-wisdom. Nowadays, those who are attached to signs doubt what they see with their eyes and do not have faith. How can we talk about the path with them?[25]

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23 "Unexpectedly activate one instant of realization" (*punji ilpal* 噴地一發) is more literally "suddenly spitting up [water]"; Dahui uses this phrase throughout his writings to indicate a sudden moment of enlightenment, often associated with the realization-awakening; e.g,. *DHYL* 21, p. 902a20.

24 The Sixth Patriarch, Huineng; *LZTJ*, p. 356b3-4, and pp. 356a27-b12 for the entire section.

25 "In relation to partial and complete, provisional and definitive, in the state of realization-wisdom": "partial" refers to the provisional teachings found in the two major vehicles of Buddhism, in which there is inordinate stress on emptiness, existence, or both/and, neither/nor. In contrast with Mahāyāna, the Hīnayāna teachings are partial; but within Mahāyāna itself there are also varying degrees: the inception, final, and sudden teachings are partial; only the complete teachings are perfect and, hence, ultimately real. See Kim T'an-hŏ, *Pojo pŏbŏ*, fol. 125a. "In the state of realization-wisdom": the myriads of spiritual qualities contained within the essence of the *dharmadhātu*—viz., the true nature (which is the essence of both the three bodies and the four wisdoms, as Huineng explains)—can only be known finally through direct experience in the realization-wisdom (K. *chŭngji*, C. *zhengzhi* 證智). Since it is only at the time of awakening that one can clearly distinguish the partial from the complete and the provisional from the definitive, these qualities are comprehensible only after the experience, not through perception or logical thought. Hence those who "doubt what they see with their eyes" cannot truly understand those qualities.

禪宗過量之機、話頭叅詳、善知微者、不生十種知解之病故、亦可謂離言絶慮。忽然噴地一發、則法界洞明、自然圓融具德。如曹溪祖師、所謂「自性具三身、發明成四智。不離見聞緣、超然登佛地、」是也。圓教十身十智等、皆三身四智中具德爾、皆約得入者、證智境界、偏圓權實、論之、今時着相者、以肉眼所見、疑之不信、豈可與之語道也。

[4]

Question: In the sudden teaching, there is derision of doctrinal teachings and encouragement to leave everything behind; it annihilates signs and eliminates mental states.[26] The *hwadu* of the Sŏn school also disintegrates wrong knowledge and wrong understanding; it brings a stop to grasping and reveals the source. The characteristics of the practices of these two approaches are identical. So how can it be said that the sudden teaching only leads to the buddhahood achieved through realization of principle but has not yet realized the unimpeded *dharmadhātu*; while the sudden activation of an instant of realization in the shortcut approach of the Sŏn school produces intimate realization of the *dharmadhātu* of the one mind, which is consummately interfused naturally and endowed with meritorious qualities? Since both are in conformity with the state that is separate from speech and thought, how could one be partial while the other is complete? You should not consider yourself to be right and others wrong. If you have some clear justification, could you give one or two brief examples to remove our doubt?

問。頓教中、訶教勸離、毁相泯心、禪門話頭、亦破惡知惡解、破執現宗。彼此

26 Here the questioner tries to correlate the sudden teaching and the Sŏn teachings with the second of the three divisions of the Sŏn doctrine given by Zongmi in his *CYJDX*: "the school of absolute annihilation" or "the school in which all things are utterly without support" (K. *minjŏl mugi chong*, C. *minjue wuji zong* 泯絶無寄宗), which corresponds to the Oxhead (Niutou 牛頭) school and is the Sŏn equivalent of the Madhyamaka school of Kyo. For the description, see *CYJDX* 2, p. 502c3-15; translated in Jan Yün-hua, "Tsung-mi," pp. 38-39; and for discussion, see the extensive treatment in Gregory, *Tsung-mi and the Sinification of Buddhism*, pp. 211-212, 144-153.

入門行相一同、何得言頓教、但證理成佛、未證無碍法界、禪宗徑截門、噴地一發者、親證法界一心、自然圓融具德耶? 同是離言離念相應、何有一偏一圓耶? 不應自是而非他。如有明證、略擧一二、以祛疑滯。

Chinul: Students of Kyo are critical of the Sŏn dharma solely because this doubt has not been resolved. Those who do not understand the point of Sŏn training inevitably assume either that the *hwadu* is designed to eliminate the maladies of understanding or that it is a comprehensive expression, is contained within the phrase, is external to that phrase, and so forth. [All these misconceptions] validate dead words. [Such people] become entangled until they end up subservient to the three propositions [of existence, nonexistence, and their mean] and stagnate in the ten maladies. How can we say they are closely investigating the live word? If even students devoted exclusively to Sŏn make this mistake, what chance is there that students of Kyo would be free of doubt?

答。教學者、疑謗禪法、只爲此疑未決。禪學、不得意者、必以話頭、爲破病爲全提、爲句內爲句外等、皆認定死語、成於絡索、並爲三句所使、滯在十種病、豈爲衆詳活句者耶? 專精禪學者、尙如是、況教學者、豈無疑念耶?

Furthermore, the passages I quoted from the sudden teaching are intended for [those people with] the capacity to leave thoughts behind; they explain the ideal nature of suchness, the significance of which is separate from words and severs thinking. As a treatise [the *Awakening of Faith*] says:

> The suchness of the mind is the essence of the teaching of the great aspect of universality of the one *dharmadhātu*: that is to say, it is the mind-nature that is neither produced nor extinguished. It is only because of deluded thoughts that all dharmas are differentiated. If one leaves behind the thoughts in the mind, then all the signs of the sense-spheres are nonexistent. For this reason, since time immemorial, all dharmas have been separate from the signs of words and speech, from the signs of names and appellations, and from the signs of mental objects, and,

ultimately, are undifferentiated, immutable, and indestructible. They are only the one mind. Therefore it is called suchness.

Question: If this is the case, then how are all sentient beings able to gain access to it accordingly?

Answer: If one recognizes that, although all dharmas are spoken of, there is neither a subject nor an object of speech, and although they can be thought of, there is neither a subject nor an object of thought, then this is called being in accord. When thoughts are left behind, it is called gaining access.[27]

This sort of teaching refers precisely to that gate of the suchness of the mind, which is accessed by those with the capacity to leave behind thought.

且頓教中、所引言教、爲一類離念之機、說眞如理性、離言絶慮之義。如論云、「心眞如者、卽是一法界大摠相法門體、所謂心性、不生不滅。一切諸法、唯依妄念、而有差別。若離心念、則無一切境界之相。是故、一切法、從本已來、離言說相、離名字相、離心緣相、畢竟平等。無有變異、不可破壞。唯是一心、故名眞如。問曰。若如是義者、諸衆生等、云何隨順、而能得入？ 答曰。若知一切法、雖說無有能說可說、雖念亦無能念可念、是名隨順、若離於念、名爲得入。」此等言敎、正是離念之機、所入心眞如門也。

According to the authentic, definitive teaching, then, deluded thoughts are originally void with nothing further that can be left behind, and all the uncontaminated factors (*anāsravadharma*) are originally the true nature. The operation of their sublime functioning, which adapts to conditions, remains forever uninterrupted. There is, furthermore, no need to eliminate them. It was solely for those sentient beings who grasp at false names and signs and find it difficult to achieve the mysterious awakening that the Buddha moreover did not distinguish wholesome from unwholesome, defiled from pure, or mundane from supramundane, but instead eliminated everything.

[27] *Awakening of Faith*, *DSQXL*, p. 576a8-23; Hakeda, *Awakening of Faith*, pp. 32-34.

For this reason, those who hear this [sudden] teaching are able to remain in accord with the undifferentiated, signless principle and understand that there is neither a subject nor an object of speech, neither a subject nor an object of thought. Subsequently, they can leave behind this understanding and this thought and gain access to the gate of true suchness. Therefore, this is simply called the buddhahood that is achieved through realization of the principle.

據眞實了義、則妄念本空、更無可離、無漏諸法、本是眞性、隨緣妙用、永不斷絶、又不應破。但爲一類衆生、執虛妄名相、難得玄悟故、佛且不揀善惡染淨世出世間、一切俱破。是故、聞此敎者、隨順平等無相之理、作無能說可說能念可念之解、然後、離此解此念、得入眞如門故、但名證理成佛。

Nevertheless, this true suchness is the essence of the teaching of the great aspect of universality of the one *dharmadhātu* and it, consequently, is able to serve as both the nature of all dharmas and the fountainhead of the manifold practices (*manhaeng* 萬行) [of the bodhisattva]. How can there be a bodhisattva who, realizing the true suchness of the mind, fails to understand the conditioned origination of qualities and functions from the nature? Nevertheless, it is unclear why the Patriarch Xianshou 賢首 referred only to descriptions that leave behind thought—for example, "the nonproduction of a single thought is what is called buddhahood," and so on—when he established the sudden teaching.[28]

然此眞如、是一法界大摠相法門體故、得爲諸法之性、亦爲萬行之源。何有菩薩、證心眞如、而不明性上緣起德用耶? 而賢首祖師、但引「一念不生、卽名爲佛」等、離言之詮、立頓敎者、以說不彰顯故也。

In the Sŏn school, there also are slight differences in the many access gates designed for people of varying capacities. Some rely on the principles of

[28] Quoting Fazang's description of the sudden teaching in *Huayan yisheng jiaoyi fenqi zhang* (a.k.a. *Huayan wujiao zhang*) 1, *T* 1866:45.481b17; and see nn. 17, 20 *supra*. Chinul here takes issue

mind-only or consciousness-only and thus access the mystery in the essence (*ch'ejung hyŏn* 體中玄). This first mysterious gate involves explanations like the complete teachings' unimpeded interpenetration between all phenomena. Nevertheless, since such people continuously to hold onto views and opinions about the Buddhadharma, they cannot gain liberated purification.

Others rely on the cleansing knowledge and vision exhibited by way of response to the fundamental matter (*ponbunsa* 本分事)[29] and access the mystery in the word (*kujung hyŏn* 句中玄), which destroys that knowledge and understanding of the Buddhadharma that is still present at the level of the first mysterious gate. This mystery includes such *hwadu*s of the shortcut school as "the cypress tree in front of the courtyard" and "three catties of flax."[30]

禪門、亦有多種根機、入門稍異。或有依唯心唯識道理、入體中玄、此初玄門、有圓教事事無碍之詮也。然此人、長有佛法知見在心、不得脫洒。或有依本分事祇對洒落知見、入句中玄、破初玄門、佛法知見。此玄、有徑截門、庭前栢樹子、麻三斤等話頭。

Nevertheless, setting up these three mysterious gates was the idea of the Sŏn masters of old. They used the words of the *hwadu*s as responses to

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with the Hwaŏm description of the sudden teaching as involving simply the realization of the ideal nature that is separate from thought. Through the quotation from the *Awakening of Faith*, Chinul demonstrates that leaving behind words and thought results in a realization of the aspect of universality of the one *dharmadhātu*. Once that aspect is realized, there is no longer any need to eliminate the signs of all relative objects because it is understood that those objects are all the sublime functioning of the essence of the *dharmadhātu* and have originated according to conditions from the nature. Hence the sudden teaching leads the student who was originally attached to relative signs to a realization of the undifferentiated principle, giving one a big step forward toward the experience of the unimpeded interpenetration of all phenomena.

29 "The cleansing knowledge and vision exhibited by way of response to the fundamental matter": referring to the insights presented in the responses of enlightened Sŏn masters as recorded in the Sŏn cases (*kongan*).

30 "Cypress tree in front of the courtyard": statement attributed to Zhaozhou Congshen 趙州從念 (778-897), *Wumen guan*, case 37, *T* 2005:48.297c. "Three catties of flax": by Yunmen's disciple Dongshan Shouchu 洞山守初 (910-990), *Wumen guan*, case 18, *T* 2005:48.295c.

the fundamental matter in order to eliminate the maladies [of conceptual understanding]. Thus, they established this second mystery [viz., the mystery in the word]. But as long as students do not eliminate these words of cleansing knowledge and vision, they will not be able to be self-reliant in the realm of birth and death. Therefore, they established the third [mystery]: the mystery in the mystery (*hyŏnjung hyŏn* 玄中玄). This [mystery] was intended to destroy the previous cleansing knowledge and vision through such activities as pausing, keeping silence, striking, or shouting. Therefore [Juefan Huihong 覺範慧洪, 1071-1128] said, "Establishing these three mysteries was originally intended [to help with] abandoning the maladies [of conceptual understanding].[31] But if you contrast this with the fundamental source of the previous patriarchs, they are hardly correct."[32] Consequently, this master said, "Nowadays, [Sŏn] itinerants (*haenggak in* 行脚人) all consider the Splendorous Summit 華頂 of Tiantai 天台 [Mountain] and the stone bridge at Zhaozhou 趙州 to be the only roads leading upward.[33] But these are only temporary rest stops; they are not ultimate places of sanctuary (*ansin ipmyŏng* 安身立命) [lit. "settle your body and lodge your life"]."[34]

然立此三玄門、古禪師之意、以本分事、祇對話頭、爲破病之語故、置於第二玄。然未亡洒落知見言句、猶於生死界、不得自在故、立第三玄中玄、良久默然

[31] These two lines are cited from Juefan Huihong's 覺範慧洪 (1071-1128) *Shimen Hong Juefan linjian lu* 2, *XZJ* 1594:148.622b3.

[32] These two lines are cited from Juefan Huihong's *Chanmen sengbao zhuan* 12, *XZJ* 1531:137.492a2.

[33] "The Splendorous Summit of Tiantai [Mountain]": as noted in the *Xu Gaoseng zhuan* (*T* 2060:50.570c26), "The highest peak on Mt. Tiantai is named 'Splendorous Summit'"; it was a common site of pilgrimage as attested by its frequent appearance in all strata of Chinese Buddhist literature. "The stone bridge at Zhaozhou": see *Biyan lu* 6, case 52, *T* 2003:48.187a, Cleary and Cleary, *Blue Cliff Record*, p. 353, for the *kongan* as well as the account of this famous bridge.

[34] This quotation derives from a passage appearing in the Yunmen master Jianfu Chenggu's 薦福承古 (d. 1045) *Jianfu Chenggu Chanshi yulu* (*XZJ* 1223:126.442a7-9): "Nowadays, [Sŏn] itinerants all consider, for example, the Splendorous Summit of Tiantai and the stone bridge at Nanyue to be the only roads leading upward. But these are only temporary rest stops; they are not ultimate places of sanctuary."

棒喝作用等、破前洒落知見。所以云、「三玄施設、本由遣病。若望上祖初宗、卽未可。」故此師云、「近來行脚人、皆以天台華頂、趙州石橋、將謂向上一路、此是暫時行李之處、非究竟安身立命之地。」

However, the Sŏn Master Pu'an Dao 普安道, extending Shaoyang's 昭(韶)陽 idea, separately established another proposition outside of Yunmen's 雲門 three phrases:

If the man in question thus cries out,
How can the three phrases contain it?
If one asks, "What's the matter?,"
It's Nanyue 南嶽 and Tiantai.[35]

Nevertheless, [from the standpoint of the three phrases,] these Nanyue and Tiantai types of tasteless expressions are included among the three phrases and are therefore words that aim to eliminate maladies. But apart from these three phrases, it is not then said that they eliminate maladies; they are rather comprehensive expressions of the words of this matter [of Sŏn]. Consequently, Master Changlu 長盧 (d.u.) said: "At times, this mountain monk splits it in half and breaks it into threes, but I have never yet brought up any matter regarding this [Sŏn] school. Thus, now, combining the halves and destroying the three, I shall give comprehensive expression to this matter."[36] He also said: "At times the Great Master Yunmen spoke the

35 Shaoyang 昭(韶)陽 refers to Yunmen Wenyan 雲門文偃 (862?-949), founder of the Yunmen school of Chan. Yunmen's three phrases were three different approaches to Chan practice: (1) cover heaven and earth; (2) the eye faculty is trifling; (3) do not become immersed in the myriad conditions. These approaches were systematized into the following three phrases of formal Yunmen teaching by his disciple Deshan Yuanmi 德山緣密 (d.u.), also known as Yuanming Dashi 圓明大師: (1) cover heaven and earth; (2) cut off all streams; (3) follow the waves and swells. Deshan's disciple Pu'an Dao 普安道 (d.u.) wrote verses to accompany each of these phrases and established another phrase as an extension—"in the sky," meaning that the essence of both heaven and earth is in the sky. For the three phrases, see *Rentian yanmu* 2, *T* 2006:48.312a; Kim T'an-hŏ, *Pojo pŏbŏ*, fol. 128b. For the verse, see *Congrong lu* 5, *T* 2004:48.275b4-5.

dharma from within the three phrases; at times he brought up its essentials from outside these three phrases." From these passages, we know that the ancients sometimes considered a *hwadu* to be contained within the three phrases as words that eliminate maladies, and sometimes to be outside the three phrases as words that are comprehensive expressions. So why would it be that strange that people nowadays would become entrapped by their impressions about the *hwadu*s of the shortcut approach?

然、普安道禪師、承昭陽之意、立三句外、別置一句曰、「當人如擧唱、三句豈能該。有問<如何事?> <南嶽與天台。>」然、此天台南嶽等、無味之談、在三句內、則爲破病之言、在三句外、則非謂破病、乃全提此事言也。故長蘆師云、「山僧、有時、裂半折三、未甞擧着宗門中事、如今紐半破三、全提此事去也。」又云、「雲門大師、有時、三句內說法、有時、三句外提綱。」以是故知。古人、亦以一例話頭、或爲三句內破病之言、或爲三句外全提之句、豈可足怪今時人、認徑截門話頭、成絡索者耶?

Master Dahui of Jingshan 徑山大慧 (1089-1163), whom we revere today, is the seventeenth-generation foundational master of our school in Caoqi's

36 Probably Changlu Yingfu 長盧應夫 (d.u.; ca. twelfth-thirteenth centuries), an important disciple of Tianyi Yihuai 天衣義懷 (d.u.) in the Yunmen school. His biography appears in *Xu chuandeng lu* 8, *T* 2007:51.513b5-19. Neither this nor the following quotation attributed to him can be traced. "Splits it in half and breaks it into threes": this explains a pedagogical approach used by Sŏn masters to remedy the maladies of understanding. When a master presents a discourse or writes a verse, he "splits" the one great matter of Sŏn into essence and function; when he "breaks it into threes," he first divides essence and function and then recombines them into a unified explanation of essence and function simultaneously. In quatrains, this typically means that the first line explains either essence or function, the second line describes the contrary element, the third line presents both in combination, and the last line gives an everyday example to show the simultaneous operation of essence and function in the ordinary world, describing thereby the path (*mārga*) itself. "Combining the halves and destroying the three": using speech as a means of giving "comprehensive expression" (*chŏnje*) to the great matter. Both essence and function are combined into a simultaneous description of essence and function; then all three are eliminated, leaving the student with a direct vision of the undifferentiated path itself. This oral explanation was given to me in a personal interview in 1978 with my teacher Kusan Suryŏn 九山秀蓮 (1901-1983), the *pangjang* 方丈 (Sŏn master) at Songgwangsa 松廣寺.

direct transmission line.[37] The shortcut approach he established—in which one gains access [to realization] through close investigation of the words and phrases [of the *hwadu*]—is quite different from these [other interpretations of the *hwadu*]. Why? *Hwadu*s like "the cypress tree in front of the courtyard," "three catties of flax," "a dog has no buddha-nature," and so forth, which were expounded by genuine masters, are dharmas taught without any element of obviousness. But after having conferred a *hwadu* that is tasteless and impossible to get hold of, Dahui in turn warns:

> As long as the affective consciousnesses have not been eliminated, the fire in the heart will continue to rage. At exactly such a time, keep your attention on the *hwadu* on which [you have generated a] doubt. For example, a monk asked Zhaozhou, "Does a dog have the buddha-nature, or not?" Zhaozhou replied, "No [*mu*]!" You should only be concerned about keeping [this question] before you and your attention always focused. From the left you cannot get it; from the right you cannot get it. [1] You should not understand it to mean yes or no. [2] You should not presume it is the no of true nonexistence. [3] You should not try to understand it doctrinally. [4] You should not ponder over it logically at the mind-consciousness base. [5] You should not assume that the master [is explaining the *hwadu*] when he raises his eyebrows or twinkles his eyes. [6] You should not devise stratagems [for resolving the *hwadu*] through the way of words. [7] You should not hide yourself inside a shell of unconcern. [8] You should not consider [the *hwadu*] at the place where

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37 "Foundational master of our school," lit., "original-share master of our school" (K. *ponbun chongsa* 本分宗師); for the term, see *Biyan lu* 7, case 61, *T* 2003:48.193a29; Cleary and Cleary render it as "genuine master of the school" (*The Blue Cliff Record*, p. 395). The term "original share" is used in the Sŏn school to indicate absolute truth; see the usage in the *Blue Cliff Record*: "This is the foundational (lit. "original-share") *hwadu*; mountain monks cannot dare but rely on this foundation." See *Biyan lu* 1, case 5, *T* 2003:48.145c5 (these lines are not rendered in Cleary & Cleary, trans., *The Blue Cliff Record*, p. 35). For Dahui's placement in the Chan lineage, see *Xu chuandeng lu* 31, *T* 2077:51.685b3.

you raise it to your attention. [9] You should not look for evidence in the wording. [10] You should not grasp at a deluded state, simply waiting for awakening. There is absolutely no need to use the mind in any way. Once the mind is without any abiding place, do not fear falling into emptiness, for that is certain to be a good place. As soon as a rat enters the oxhorn [trap], [wrong] views (*dṛṣṭi*) and the inversions (*viparyāsa*) are then both eradicated.[38]

然今所宗、徑山大慧和尚、是曹溪直下正脉相傳、第十七代本分宗師。所立徑截門語句、叅詳得入、逈異於此。何者。宗師所示、庭前栢樹子、麻三斤、狗子無佛性等話頭、都無端的、所示之法。但給沒滋味無摸索底話頭、然後、隨而誡之曰、「情識未破、則心火熠熠地、正當恁麼時、但只以所疑底話頭提撕。如僧問趙州、狗子還有佛性也無、州云、無、只管提撕擧覺。左來也不是、右來也不是。不得作有無會。不得作眞無之無卜度。不得作道理會。不得向意根下思量卜度。不得向揚眉瞬目處挅根。不得向語路上作活計。不得颺在無事甲裏。不得向擧起處承當。不得文字中引證。不得將迷待悟。直須無所用心、心無所之時、莫怕落空。這裏却是好處。驀然、老鼠入牛角、便見倒斷也。」

Because [Dahui] confers the *hwadu* along with this sort of explanation, students should then do nothing more than simply raise it to their attention and investigate it throughout the twelve time-periods of the day and in all

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38 *DHYL* 30, p. 941b10-18; see also Chinul's *Pŏpchip pyŏrhaengnok chŏryo pyŏngip sagi* (*HPC* 4:765c1-13; *Excerpts from the Dharma Collection and Special Practice Record*, part III, The Live Word ["Practice of the *Mu Hwadu*" section], translated in *KAZ*, pp. 337-338). The list of ten maladies given here has been rearranged by Chinul from the version in Dahui's text. "When a rat enters the oxhorn": in southern China it was a folk custom to catch rats by putting some oil deep inside an oxhorn. As the rat went after the oil, it became wedged deeper and deeper into the horn and was finally completely stuck and unable to escape. Dahui uses this metaphor frequently in his *Records* to refer to that point where ratiocination ends and the mind has no where to go (*DHYL*, p. 930a19-20). At that point, students have gone so far in their practice that they cannot possibly retreat—a close Sŏn equivalent of the scholastic Buddhist term nonretrogression (*avaivartika*). For background on the metaphor, see Kim T'an-hŏ, *Pojo pŏbŏ*, fol. 130a, and Pŏpchŏng, trans., *Sŏn'ga kwigam*, p. 48.

four postures [*īryāpatha*, viz., walking, standing, sitting, lying down]. They should not presume that their mind-natures are either separate from words or free of signs; nor should they have any understanding that conditioned origination is unimpeded. If there is even one thought left of conceptual understanding regarding the Buddhadharma, they will remain immersed in these ten maladies of understanding. Therefore they should lay them down, one by one, while avoiding any deliberations about whether or not to lay them down or whether or not they are immersed in a malady. They unexpectedly activate one instant of realization in regard to the tasteless, elusive *hwadu*, and the *dharmadhātu* of the one mind becomes utterly evident and clear.[39] Therefore, the hundreds of thousands of samādhis and the immeasurable meanings that are inherent in the mind-nature will be fully acquired without even seeking them. And this happens because they will be free from what they had learned incompletely before through doctrinal principles and acquired knowledge. This is what is called the shortcut approach of the Sŏn school's secret acroamata for gaining access to realization through close investigation of the *hwadu*.

如是下注脚、給話頭故、學者、於十二時中、四威儀內、但提撕擧覺而已。其於心性道理、都無離名絶相之解、亦無緣起無碍之解。才有一念佛法知解、便滯在十種知解之病。故一一放下、亦無放下不放下、滯病不滯病之量、忽然於沒滋味、無摸索底話頭上、噴地一發、則一心法界、洞然明白。故心性所具、百千三昧、無量義門、不求而圓得也。以無從前、一偏義理、聞解所得故。是謂禪宗徑截門、話頭叅詳證入之秘訣也。

Although the separate teachings [of Hwaŏm] discuss that the doctrine of the ten mysterious gates of unimpeded conditioned origination refers to the universal-eye state of bodhisattvas who are on the inconceivable vehicle,[40] since the acquired understanding of meditators today is still involved with the passions, they must first pass through the [past] lifetime of

39 The line "utterly evident and clear" is an allusion to *Xinxin ming*, *T* 2010:48.376b.21.

[developing] views and learning and the [present] lifetime of [developing] understanding and conduct, and afterwards [in the future lifetime] they will access realization. At that very moment of accessing realization during the [future] lifetime, they slough off their former acquired understanding and, through nonconceptualization, come into conformity [with the inconceivable vehicle].[41]

別教中、雖談十玄無碍緣起法門、是不思議乘菩薩普眼境界、而於今時觀行者、以聞解當情故、須經見聞生解行生、然後證入、當證入生、透脫從前聞解、亦以無思契同也。

What I am discussing now—a shortcut approach to gaining access [to awakening], which is the Sŏn school's separate transmission outside the teachings—transcends all standards. Consequently, it is not only students of Kyo who will find it difficult to have faith in it and difficult to access it; even those in this very school who have lesser faculties and shallow comprehension will be perplexed and unable to understand it.

今所論、禪宗教外別傳、徑截得入之門、超越格量。故非但教學者、難信難入、亦乃當宗、下根淺識、罔然不知矣。

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40 "Universal-eye state" (K. *poan kyŏnggye*; C. *puyan jingjie* 普眼境界): the vision of the unimpeded conditioned origination of the *dharmadhātu*; see Fazang's *Xiu Huayan zhi wangjin huanyuan guan*, *T* 1876:45.637c-638a, and Yanshou's *Zongjing lu* 9, *T* 2016:48.462a-b. The inconceivable vehicle (K. *pulsaŭi sŭng*; C. *busiyi sheng* 不思議乘) is a term used in the Hwaŏm school to refer to the state of consummate interfusion that follows the completion of the ten levels of faith. As Fazang says, "The mind that is replete in all the ten faiths therewith subsumes all the stages [of the path]; this consummate interfusion and unimpededness is called the 'inconceivable vehicle.'" See his *Huayan jing tanxuan ji* 16, *T* 1733:35.416c8-9.

41 This passage discusses the "attainment of buddhahood over three lifetimes" (*samsaeng sŏngbul* 三生成) as described by Fazang. According to this schema, during the past lifetime of views and learning, the acolyte comes to know of the one vehicle of Hwaŏm; during the present lifetime of understanding and conduct, he develops his practice of the Hwaŏm teachings; and during the future lifetime of accessing realization, he experiences the full fruition of buddhahood. See Fazang's *Huayan yisheng jiaoyi fenqi zhang* (a.k.a. *Huayan wujiao zhang*) 1, *T* 1866:45.489c4-15.

Now I will briefly quote two or three stories about others who have gained access to the path; these should allow those without faith or knowledge to recognize that the Sŏn school's shortcut approach to gaining access is not the same as what is found in the sudden teaching. In addition, compared to gaining access in the complete school, there is quite a difference in the speed [at which gaining access takes place] between those who rely on doctrine and those who leave doctrine behind.

> While they were out gathering rattan, Master Shuiliao 水潦 asked Mazu 馬祖, "What is the meaning of Bodhidharma's coming from the West?"
>
> Mazu replied, "Come closer and I'll tell you."
>
> When Shuiliao was quite close, Mazu kicked him in the chest, knocking him to the ground. In a daze, Shuiliao got up, clapping his hands and laughing loudly. Mazu asked, "What did you see that has made you laugh?"
>
> Shuiliao said, "Hundreds of thousands of approaches to dharma and immeasurable sublime meanings are on the tip of one hair; today I have completely understood their source."
>
> Mazu then ignored him.[42]

How could a mere kick from Mazu make master Shuiliao completely understand hundreds of thousands of approaches to dharma and immeasurable sublime meanings? Therefore, we know that, as far as those of superior faculties in the Sŏn school who have gained access are concerned, it is obvious that it means nothing to them whether the sudden teaching merely explains the principle of cutting off words or whether it is intended for those who have the capacity to leave behind thoughts.

今略引二三段得入因緣、令不信不知者、知有禪門徑截得入不同頓教、亦與圓宗得入者、依教離教、遲速逈異也。「如水潦和尚、於採藤處、問馬祖、<如何

42 Hongzhou Shuiliao 洪州水潦 (d.u) was a disciple of Mazu Daoyi 馬祖道一 (709-788). This dialogue appears in *CDL* 8, p. 262c8-11 and is also quoted in *DHYL* 26, p. 920a16-21.

是祖師西來意。> 祖云、<近前來、向儞道。> 水潦、才近前、馬祖、攔胸一踏踏倒、水潦、不覺起來、拍手呵呵大笑。祖云、<汝見箇甚麼道理、便笑。> 水潦曰、<百千法門、無量妙義、今日於一毛頭上、盡底識得根源去。> 馬祖、便不管他。」水潦和尙、只喫馬祖一踏、百千法門、無量妙義、自何而盡底識得耶? 故知。禪宗上根得入、不關頓教中、但詮言絶之理、但爲絶念之機、明矣。

The Great Master Yongjia Zhenjue 永嘉眞覺 (665-713) arrived at Caoqi carrying a gourd canteen and wearing a bamboo hat. He circumambulated the master's seat three times, struck his walking staff down once, and remained standing arrogantly before him. The [Sixth] Patriarch said, "Now, śramaṇas must keep the three-thousand deportments and the eighty-thousand minor rules of conduct. Whence has the venerable one come that he has generated such great conceit (*asmimāna*)?"

Zhenjue replied, "The matter of birth and death is great; impermanence [death] is swiftly closing in."
The patriarch asked, "Why don't you experience the unborn and understand that which is not swift?"
Zhenjue answered, "The essence is unborn; understanding is originally free from swiftness."
The patriarch said, "So it is. So it is."
After a moment Yongjia took leave and the patriarch asked, "[Aren't you leaving] rather too swiftly?"
Zhenjue replied, "Originally I am unmoving; so how can it be too swift?"
The patriarch asked, "Who knows that he is unmoving?"
Zhenjue answered, "It's you, sir, who gives rise to such discriminations."
The patriarch said, "You have understood well the meaning of the unborn. Stay over for a night."[43]

[43] *LZTJ*, p. 357c7-18; see John R. McRae, trans., *The Platform Sutra of the Sixth Patriarch*, BDK English Tripiṭaka 73-III, pp. 86-87. See the biography of Yongjia Xuanjue/Zhenjue 永嘉玄覺/眞覺

「永嘉眞覺大師、到曺溪、持甁戴笠、繞禪床三匝、振錫一下、卓然而立。祖曰、<夫沙門、須具三千威儀、八萬細行、大德、自何方來、生大我慢?> 眞覺曰、<生死事大、無常迅速。> 祖曰、<何不體取無生、了無速乎?> 眞覺曰、<體卽無生、了本無速。> 祖曰、<如是如是。> 眞覺、須臾告辭。祖曰、<返大速乎?> 眞覺曰、<本自非動、豈有速耶?> 祖曰、<誰知非動?> 眞覺曰、<仁者、自生分別。> 祖曰、<汝善得無生之意、小留一宿。>」

Zhenjue spent the night, and as he went out the gate at Caoqi, he burst out in song about his realization of the path:

This leisurely man of the path has finished his training and is inactive (*muwi* 無爲),
He doesn't remove deluded thinking, he doesn't seek truth.
The real nature of ignorance is the buddha-nature,
This phantom, void body is the dharma-body. …
The rich Himālayan grass has nothing else intermingled,
The pure ghee it produces, I consume constantly.
One nature completely penetrates all natures,
One dharma fully subsumes all dharmas.
One moon universally reflects in all the waters,
All these moons appearing in those waters are contained in that one moon.
The dharmakāya of all the buddhas enters into my own nature,
My nature reunites with that of all the tathāgatas.
One land contains all lands,
It is neither form nor mind nor karmic action.
A snap of the fingers completely perfects the 84,000 teachings.
Three *asaṃkhyeyakalpas* vanish in one *kṣaṇa*.[44]

(665-713) at *CDL* 5, pp. 241a27-242b19, and Chang Chung-yüan, *The Original Teachings of Chan Buddhism*, pp. 10-16, 27-34.

44 The *Song of Enlightenment*, *ZDG*, pp. 395c9-396b11. "The rich Himālayan grass": a special type

眞覺一宿、出曹溪門外、以所證之道、發言爲歌曰。「絶學無爲閑道人、不除妄想不求眞。無明實性卽佛性、幻化空身卽法身。乃至、雪山肥膩更無雜、純出醍醐我常納。一性圓通一切性、一法遍含一切法。一月普現一切水、一切水月一月攝。諸佛法身入我性、我性還共如來合。一地具足一切地、非色非心非行業。彈指圓成八萬門、刹那滅却三祇劫。」

We can surmise from these passages that the Great Master Yongjia Zhenjue broke straight out of the barrel[45] and suddenly had a realization of the *dharmadhātu* at the very moment the Sixth Patriarch said, "Why don't you experience the unborn?" [Yongjia] merely replied, "The essence is unborn; understanding is originally free from swiftness." All this accords with the fact that at the point of realization there is no need for an excess of words. Then, once outside the [monastery] gate, he broke out in song to express his state of realization and said, "One nature perfectly penetrates all natures…." Consequently, we know that this master's universal-eye state [revealed] all phenomena to be in consummate interfusion. Sentient beings and buddhas were consummately interfused. All the stages [of the bodhisattva path] were consummately interfused. The 84,000 approaches to dharma were consummately interfused. In this manner, the *dharmadhātu*'s inexhaustible qualities and functions were brought to complete fulfillment in a snap of the fingers. How can this be compared to the premise of the sudden teaching—

of grass growing, according to legend, in the Himālayas; cows that eat it are said to produce ghee directly, rather than having to have their milk clarified. This is a metaphor for the *Avataṃsakasūtra*'s notion that the full enlightenment of buddhahood occurs at the very moment the *bodhicitta* is activated, or that perfection of the manifold practices of the bodhisattva occurs through one instant of seeing the nature. See Li Tongxuan's *XHYJL*, pp. 742b20-21, 729b26-27.

45 "Barrel" here refers to the "lacquer barrel" (*ch'ilt'ong* 漆桶) or "bucket," an expression first used by Xuefeng Yicun 雪峰義存 (822-908). It symbolizes ignorance, which is like a black lacquer barrel that allows no light to enter; breaking the lacquer barrel is therefore enlightenment. See *Biyan lu* 1, case 5, *T* 2003:48.144c; Cleary and Cleary, *Blue Cliff Record*, p. 31.

viz., the first *bhūmi* is identical to the eighth; even up to calm extinction [nirvāṇa] and true suchness, what sequence is there?[46]—in which all [relative phenomena] are utterly annihilated by just depending on the principle?

以此而推、永嘉眞覺大師、但於祖師、「何不體取無生、」一言之下、直得桶底脫、頓證法界、但云、「體卽無生、了本無速。」是當於證門、不消多言語也。而於門外、發言爲歌、唱出所證境界、則曰、「一性圓通一切性」等。故知。此師普眼境界、事事圓融、生佛圓融、地位圓融、八萬法門圓融、如是法界無盡德用、彈指之間、圓滿成就。豈可比於頓敎中、初地卽八地、乃至寂滅眞如、有何次第、但據理都泯耶?

Master Dahui of Jingshan, quoting a sūtra gāthā, said:

Bodhisattvas dwell in the inconceivable,
Within which the conceivable can never be exhausted.
If one enters this inconceivable state,
To conceive and not to conceive are both calmed and extin-guished.[47]

[46] "The first *bhūmi* is identical to the eighth": this passage appears in Li Tongxuan's synopsis of the sudden teaching as it is expressed in such texts as the *Laṇkāvatarāsūtra*; see *XHYJL* 3, p. 735b10-11. In the earliest version of the bodhisattva path, it appears that there were originally only seven *bhūmi*s, as is found in the *Bodhisattvabhūmi*, where the seven *bhūmi*s overlap with an elaborate system of thirteen abidings or stations (*vihāra*), some of the names of which (such as Pramuditā) appear also in the standard *bhūmi* schema of the *Daśabhūmikasūtra*. Similarly, though a listing of ten *bhūmi*s appears in the *Mahāvastu*, a text associated with the Lokottaravāda subsect of the Mahāsāṃghika school, only seven are actually discussed there. Three additional *bhūmi*s were eventually added following the seven to correlate with the ten pāramitās; see Conze, *Buddhist Thought in India*, pp. 234-237. The eighth, ninth, and tenth *bhūmi*s are sometimes called "pure *bhūmi*s," because, according to some commentators, upon reaching the eighth *bhūmi*, the bodhisattva has abandoned all of the afflictive obstructions (*kleśāvaraṇa*) and is thus liberated from any further rebirth in a realm where he would be subject to afflictions (*kleśa*).

[47] Dahui is quoting here a passage in the "Ten Dedications Chapter" ("Shi huixiang pin" 十回向品) of the *Avataṃsakasūtra*, *HYJ* 30, p. 165a7-8.

Nevertheless, it is improper to dwell in this place of calm extinction. If you dwell in this place, you will be subject to a limited conception of the *dharmadhātu*. In the scriptural teachings, this is called the affliction of [grasping at] dharmas.[48] You must destroy such limited conceptions of the *dharmadhātu* and, all at once, annihilate completely every splendid thing. Then and only then will you be able to look skillfully into such [*hwadu*s] as "the cypress tree in front of the courtyard," "three catties of flax," "a dried shit stick," "a dog has no buddha-nature," "in one mouthful swallow all the water of the West River," and "East Mountain sails along the river."[49] Unexpectedly, you will break through the one word; then and only then can you refer to the unlimited transference of the *dharmadhātu*. Since you see in accord with reality, practice in accord with reality, and function in accord with reality, on the tip of one hair you can manifest the Jeweled King Buddha's [central stūpa] pillar[50] where, sitting inside a dust mote, he turns the great dharma-wheel and either creates all the various kinds of dharmas or destroys all the various kinds of dharmas, entirely at his own whim. You are like a strong man who does not need to rely on anyone else's strength to stretch out his

48 As Dahui notes, "The affliction of [grasping at] dharmas (*pŏpchin pŏnnoe* 法塵煩惱) refers to seventh-*bhūmi* bodhisattvas who have yet to exhaust their intent to seek the wisdom of buddhahood"; see *DHYL* 22, 903b18-19.

49 "A dried shit stick": Yunmen Wenyan's response to the question, "What is Śākyamuni's body?"; see *Yunmen guanglu*, *T* 1988:47.550b15; and listed as case 21 in the *Wumen guan*, case 21, *T* 2005:48.295c. "In one mouthful swallow all the water of the West River"; Mazu Daoyi's reply to Layman Pang, a.k.a. Pang Yun 龐蘊 (740-808); see *Pang jushi yulu* 3, *XZJ* 1318:120.81b, translated in Sasaki, Iriya, and Fraser, *A Man of Zen*, p. 47. "East Mountain sails along the river": Yunmen's response to the question "Where have all the buddhas appeared?"; see *Yunmen guanglu* 1, *T* 1988:47.545c19.

50 "Manifest the Jeweled King Buddha's [stūpa] pillar … turns the great dharma-wheel": a Sŏn phrase, used often by Dahui, alluding to the realm of the unimpeded interpenetration of all phenomena (*sasa muae* 事事無礙); the simile is adapted from *Shoulengyan jing* 4, *T* 945:19.121a6-7. For a discussion of the Buddha's turning of the dharma-wheel, see *HYJ* 52, pp. 275c-276a, and *HYJb* 35, pp. 627c-628a. "Jeweled King Buddha's pillar" (K. *Powang ch'al*, C. *Baowang cha* 寶王刹): *ch'al* (pillar) is somewhat problematic in this context and is occasionally wrongly translated as "land" or "realm" (as in Nakamura, *Bukkyō go daijien*, p. 1243). Xuanying 玄應 (ca. 596-664), compiler of

arms;[51] you are like a lion who does not seek out companions to accompany him on his journeys.[52]

又徑山大慧和尚、引經偈云。「<菩薩住是不思議、於中思議不可盡。入此不可思議處、思與非思皆寂滅。> 然、亦不得住在寂滅處。若住在寂滅處、卽被法界量之所管攝。教中謂之法塵煩惱。滅却法界量、種種殊勝、一時蕩盡了、方始好看庭前栢樹子、麻三斤、乾屎橛、狗子無佛性、一口吸盡西江水、東山水上行之類。忽然一句下透得、方始謂之法界無量廻向。如實而見、如實而行、如實而用、便能於一毛端、現寶王剎、坐微塵裏、轉大法輪。成就種種法、破壞種種法、一切由我。如壯士展臂、不借他力、師子遊行、不求伴侶。」

We can surmise from this [passage] that the Sŏn approach's close investigation of the *hwadu* means that, after the limits of the *dharmadhātu* are destroyed and every splendid thing is annihilated, students must then become proficient in looking into *hwadu*s like "the cypress tree in front of the courtyard" until they finally break through that phrase. Only then can it be called the unlimited transference of the *dharmadhātu*. They then can make manifest on the tip of one hair the Jeweled King Buddha's [central stūpa]

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the earliest Buddhist "sound-meaning" (K. *ŭmŭi*, C. *yinyi* 音義) compendium, the *Yiqie jing yinyi*, provides some useful information concerning the proper translation for *ch'al* here under his entry for *ch'ech'al* (C. *qiecha*, Skt. *kṣetra* 切(忉)剎; from *HYJb* 1, p. 398b26). The Sinograph *ch'al* (C. *cha* 剎) is the common transcription for various forms of the Classical Sanskrit *kṣetra* (land, field, realm). As Xuanying 慧琳 notes, however, "the fact that a stūpa is called a *cha* is incorrect. This should . . . translate as 'pole.' People have replaced this with [its synonym] 'pillar' and call it a *cha*-pillar. Because it has the meaning of storing the Buddha's bones and [hence] is the same as a field [*kṣetra*], it is called *cha*, for Western countries store their *śarīra* [*dhātu*, viz., relics] at the top of a stūpa's [central] pillar." See Zhou Fagao, ed., *Xuanying yiqie jing yinyi* 1, col. 12; included in the later compendium of Huilin (788-810), *Yiqie jing yinyi* 20, *T* 2128:54.431a. *Zengaku daijiten*, p. 1120d s.v. "Hōōsetsu," gives the correct interpretation.

51 A common simile in early *Āgama* texts, referring especially to a short period of time; see *Chang ahan jing* 1, *T* 1:1.10b12, 102c6.

52 See *Za ahan jing* 50, *T* 99:2.336c7, for the simile. For this entire passage, see *DHYL* 27, p. 928a2-13.

pillar where, sitting inside a dust mote, he turns the great dharma-wheel. That the doubt about the *hwadu* disintegrates and in a moment they activate one instant of realization means that they have in fact a personal realization of the unobstructed *dharmadhātu*. So how can it be thought that this removal of the ten maladies of understanding is equivalent to the sudden teaching, which is solely intended to be a technique for abandoning thought?

以此而推、禪門話頭叅詳者、滅却法界量、種種殊勝、亦蕩盡了、然後、方始好看庭前栢樹子等話頭。忽然一句下透得、方始謂之法界無量廻向、便能於一毛端、現寶王刹、坐微塵裏、轉大法輪、則話頭疑破、噴地一發者、乃能親證無障碍法界矣。豈可以遣十種知解之病、當於頓教、一類離念之機耶。

[5]

Question: If this is the case, then even though followers of the Sŏn school who have gained access are not subsumed within the capacity of the sudden teaching, because they have realized the unimpeded interpenetration of all phenomena, they should be equivalent instead to adherents of the complete teachings. So how can it be said that they separately have this capacity [to follow] a secretly transmitted approach that is outside the complete teachings?

問。然則禪宗得入者、雖不攝頓教之機、以證事事無碍故、當於圓教箇者、何得言圓教外、別有密傳之門之機耶?

Chinul: Have I not mentioned this previously? The complete teachings talk about the doctrine of the ten mysterious gates of unimpeded conditioned origination. Although this may be the universal-eye state of bodhisattvas on the inconceivable vehicle, because the approach to contemplation practice of ordinary people nowadays involves acquired understanding via the road of words and meaning, they have not yet attained the nondiscriminative

wisdom (*nirvikalpajñāna*). They must first pass through their views and learning, their understanding and conduct, and only afterwards can they access realization. At the time of this access of realization, their experience will correspond to no-thought in the Sŏn approach. As the *Exposition* said above: "Initially, enter in faith through acquired understanding; subsequently, unite [with the unimpeded *dharmadhātu*] through nonconceptualization."[53]

Those in the Sŏn school who have gained access through the shortcut remain unaffected from the beginning by acquired understanding in regard to both dharmas and their attributes. Straight off, they take up a tasteless *hwadu* and are concerned only with raising it to their attention and focusing on it. Consequently, they remain free of ratiocination via mind or consciousness along the road of speech or the road of meaning and stay clear of any idea of a temporal sequence in which views, learning, understanding, or conduct are to be developed. In a moment, they unexpectedly activate one instant of realization concerning the *hwadu*, and, as discussed previously, the *dharmadhātu* of the one mind becomes utterly perfect and radiant. Consequently, if we compare contemplation practice in the complete teachings with this one moment of realization in the Sŏn approach, then "inside the teachings" [Kyo] and "outside the teachings" [Sŏn] are quite different, and, therefore, the relative slowness or rapidity over time [for their respective practices to be completed] is not the same: this is something we can easily recognize. As it is said, "The separate transmission outside the teachings far excels the vehicle of the teachings. It is not something with which those of shallow intelligence can cope."[54]

答曰。前不云乎？ 圓教、談十玄無碍法門、雖是不思議乘菩薩、普眼境界、而於今時凡夫觀行門、以有聞解語路義路故、未得無分別智、須經見聞解行生、然後證入矣。當於證入、亦如禪門無念相應。故論云、「先以聞解信入、後以無思契同。」禪門徑截得入者、初無法義聞解當情、直以無滋味話頭、但提撕擧覺而已。故無語路義路、心識思惟之處、亦無見聞解行生等、時分前後。忽然、話頭

53 *XHYJL* 17, p. 834b22-23.

54 This quotation remains untraced.

噴地一發、則如前所論、一心法界、洞然圓明。故、與圓教觀行者、比於禪門一發者、教內教外、逈然不同故、時分遲速亦不同、居然可知矣。故云、「教外別傳、逈出教乘、非淺識者、所能堪任。」

In the Sŏn approach too there are those of average and inferior capacities who find it hard to cope with this secret transmission. Some of them may try to sequester their minds and access the principle by leaving behind words and cutting off thought, but they cannot penetrate through the conditionally originated phenomenal dharmas right in front of their eyes. Master Dahui of Jingshan rebuked them: "Those who force themselves to pacify and calm their minds are people who seek to develop understanding while guarding their amnesia and embracing void-calmness."[55] Others assume that the normal mind used every day by ordinary people is the ultimate path; but they do not seek the sublime awakening and say, "Let's take it easy and stay natural; there's no need to worry about whether mental states arise or thoughts are stirred, for the arising and ceasing of thoughts is originally without any real essence."[56] Sŏn Master Dahui also rebuked them: "These are people who try to develop understanding by presuming that guarding the natural essence is the ultimate dharma."[57]

禪門、亦有密付難堪、中下之流。或以離言絶慮、冥心入理、而於目前、緣起事法、未能透得。故徑山大慧禪師、訶曰、「硬休去歇去者、此是守忘懷空寂、而生解者也。」或認凡夫、日用平常心、以爲至道、不求妙悟曰、「但放曠、任其自在、莫管生心動念。念起念滅、本無實體。」故大慧禪師、亦訶曰、「這介、又是守自然體、爲究竟法、而生解者也。」

In the Sŏn school, there are those who take as their approach to contemplation such statements as "the three realms of existence are mind-

55 *DHYL* 25, p. 918b16-17.

56 *DHYL* 25, p. 918b17-18.

57 *DHYL* 25, p. 918b23-24.

only," "the myriads of dharmas are consciousness-only," or "all phenomena are consummately interfused." These are included in the first mysterious gate as proposed by Master Fayan 法眼 and State Preceptor Shao 韶.[58] [These statements] are the same as those used in the complete teachings, but the teachings they have established are different in their details and basic features. As Sŏn Master Guifeng [Zong]mi 圭峰密禪師 said, "The teachings of the Buddha are intended to support tens of thousands of generations; hence their principles have been demonstrated in detail. The admonitions of the patriarchs involve an immediate crossing-over to liberation; they aim at producing mysterious penetration. Since mysterious penetration is predicated on the elimination of words, when [a master] speaks, the student should not dwell on its traces. When these traces are eliminated from the ground of the mind-consciousness, the principle is made manifest in the fountainhead of the mind."[59] For this reason, the instructions given by genuine masters according to the capacities of their listeners concerning the doctrine of the unimpeded interpenetration of all phenomena are extremely terse (*saengnyak* 省略). They are intended, above all else, to produce an access to awakening through a direct shortcut; they do not sanction knowledge through descriptive explanations.

禪宗、或有以三界唯心、萬法唯識、事事圓融、爲觀門。此是初玄門中、法眼和尚、韶國師所立、同於圓教、但設法廣略有異耳。圭峯密禪師、所謂「佛教、爲萬代依憑、理須委示、師訓、在卽時度脫、意使玄通。玄通必在亡言故、言下、不留其迹、迹絶於意地、理現於心源矣。」以故、宗師、對機所示事事無碍法門、最爲省略、要在直截悟入、不許注解知之。

58 Fayan Wenyi 法眼文益 (885-958), disciple of Luohan Guichen 羅漢桂琛 (867-928) and founder of the Fayan school of Chan; for his biography, see *CDL* 24, pp. 398b-400a, and Lu K'uan Yü, *Ch'an teachings*, vol. 2, pp. 215-228. State Preceptor Shao 韶國師 refers to Tiantai Deshao 天台德韶 (891-972) in the Fayan lineage.

59 *CYJDX* 1, p. 400a2-5; this passage also appears in Chinul's *Pŏpchip pyŏrhaengnok chŏryo pyŏngip sagi* (*Excerpts from the Dharma Collection and Special Practice Record*, part III, Radical Analysis and Comprehensive Assimilation ["Sŏn Is Not the Complete Teachings" section], translated in *KAZ*, p. 321).

Sŏn Master Foyan 佛眼 lifted his whisk and said: "Monks! A number of the sages and saints of old are on the tip of this mountain monk's whisk; each is sitting atop a great lotus blossom expounding the sublime dharma. Their light intermingles in an array that is like a net of precious silk. Can you believe this?"[60] The nun Liaoran 了然尼 of Moshan 末山 first heard the *Great Sūtra* [the *Avataṃsaka*] and later investigated the path of the patriarchs; discovering the great matter [of birth and death],[61] she recited a verse that says:

> In an old Buddha hall at the peak of the mountain of the five aggregates,
> Vairocana Buddha radiates light from his *ūrṇākeśa* [hair tuft] day and night.[62]
> If you know that this place is neither the same nor different,
> Then this is precisely the *Flower Garland* that pervades the ten directions.

In this wise, there were many such genuine masters who directed their students with teachings demonstrating the unimpeded interpenetration between all phenomena so that they grasped it immediately. From this [evidence], we can see that, compared with the mysterious gates in Kyo, the theoretical principles [of Sŏn] are much broader and its realization-wisdom more encompassing. For this reason, Venerable [Wŏn]Hyo 曉公 said: "The contemplation practice of the wise externally forgets all principles and internally seeks their own minds.... This is why they are able to reach

60 Foyan Qingyuan 佛眼清遠 (1067-1120), disciple of Wuzu Fayan 五祖法演 (1024?-1104) in the Yangqi 楊岐 branch of the Linji school; for his biography see *Xu chuandeng lu* 25, *T* 2077:51.636b-637b. The quotation appears at *Kuzunsu yulu* 10, *XZJ* 1294:118.500a16-18.

61 The nun Liaoran of Moshan 末山尼了然 (d.u.) was disciple of Gao'an Dayu 高安大愚 (d.u.) in the lineage of Mazu Daoyi; for her biography see *CDL* 11, p. 289a.

62 This verse is quoted, with very slight changes, in Yongming Yanshou's *Zongjing lu* 98, *T* 2016:48.943c23-24. Yanshou, however, attributes the verse to Guanxi [Zhixian] 灌溪志閑 (d. 895), a first-generation successor of Linji Yixuan 臨濟義玄 (d. 866). The verse is also attributed to Liaoran in the Ming-dynasty *Zhengdaoge zhu*, *XZJ* 1241:63.271c13-14.

the ultimate principle that is free from principles."[63] We should know then that the doctrine of unimpededness as explained by genuine masters in the Sŏn school might be identical to that in the complete teachings, but their descriptions are terser. Consequently, they are nearer to the access to realization.

如佛眼禪師、擧拂子云、「大衆、從上許多賢聖、摠在山僧拂子頭上、各各、坐大蓮花、說微妙法、交光相羅、如寶絲網。還信得及麼?」又末山尼了然、先聽大經、後叅祖道、發明大事、乃有頌云、「五蘊山頭古佛堂、毗盧晝夜放毫光。若知此處非同異、卽是華嚴遍十方。」如是等、宗師、以事事無碍法門、指示學人、直下承當者、比比有之。將此、比於教中玄門、則義理彌廣、而證智彌融矣。故曉公云、「智人觀行、外忘諸理、內求自心。所以、能得至無理之至理也。」當知。禪門宗師、所示無碍法門、雖同圓教、而言句省略故、於證入之門切近耳。

Even though the Sŏn school employs these sorts of explanations that accord with reality, which are terser than those used in Kyo, when compared with the *hwadu* of the shortcut approach, they still involve conceptual understanding about the Buddhadharma and, accordingly, are not yet free of the ten maladies. Thus it is said: "Now, students of Sŏn must investigate the live word; do not investigate the dead word. If you stay fixed on the live word, you will not forget it for an eternity of kalpas; but if you stay fixed on the dead word you will not be able to save yourself."[64] For this reason, Sŏn Master Dahui had his students investigate with tasteless *hwadu*s so that they would not become immersed in the ten maladies. At the very moment [the *hwadu*] is understood, they then could direct the three propositions rather than be directed by them. How can this be discussed in the same breath

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63 This quotation from Wŏnhyo 元曉 (1158-1210) does not appear in any of his extant works; Chinul also cites this same passage in *Encouragement to Practice*, exchange no. 2 supra (*Kyŏlsa mun*, *HPC* 4.700a7-17).

64 By Dahui Zonggao; see *DHYL* 14, p. 870b4-6.

with the apophatic discourse of the sudden teaching?[65] For that matter, was State Preceptor Xianshou [Fazang], who used this approach and this technique, bound by [such a narrow interpretation of] the sudden teaching? State Preceptor Qingliang [Chengguan] and Sŏn Master Guifeng [Zongmi] both gave a brief critique [of Fazang's putative interpretation]: "Leaving behind thoughts and no-thought in the Sŏn school are also instructions that can sweep away all traces of words and eliminate the inadequacies therein; but the place pointed out through the esoteric meaning of the mind-to-mind transmission is not treated here in this document."[66] This is clear confirmation.

然禪門、此等如實言句、若比教門、雖是省略、若比徑截門話頭、則以有佛法知解故、未脫十種病。所以云、「夫叅學者、須叅活句、莫叅死句。活句下薦得、永劫不忘、死句下薦得、自救不了。」是以、大慧禪師、以沒滋味話頭、令學者叅詳、不滯十種病、直下承當、便能使得三句、不爲三句所使。豈可與頓教遮詮同論。而賢首國師、輒取此門此機、收束於頓教耶？清凉國師、圭峯禪師、亦皆簡辨云、「禪宗、離念無念、亦是此中、拂迹遮過、但以心傳心、密意指授之處、非今簡牘所論、」此其明證也。

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65 "Apophatic discourse" (K. *ch'ajŏn*, C. *zhequan* 遮詮): *lucus a non lucendo* explanations that describe an object exclusively in negative terms, explaining what it is not, until by a process of elimination some sense of what the object actually is comes to be conveyed. It is the opposite of kataphatic discourse (K. *p'yojŏn*, C. *biaoquan* 表詮), which involves positive descriptions of an object's qualities and attributes. Ideally, descriptions of practice and the states developed thereby should include both aspects. Then the student's ability to use expedient means of expressions is also perfected: "They could then direct the three propositions [of existence, nonexistence, and both/and (neither/nor)]"—meaning that they are then entirely free to deal with any aspect of existence on any terms. For the role of these two types of discourse in East Asian Buddhism see Robert Gimello, "Apophatic and Kataphatic discourse in Mahāyāna: A Chinese View," pp. 117-136.

66 Quoted from Zongmi's *Yuanjue jing shu* 1, *XZJ* 243:14.241a18-b1. These two Huayan masters claim here that no-thought, again an exclusively apophatic description of practice, does not come close to covering all the connotations implied by the secret transmission of the mind in Sŏn. No-thought and similar approaches can deal with the inadequacies of purely verbal descriptions of truth, but they cannot reveal all the spiritual qualities discovered during the enlightenment experience; for this, kataphatic representations are necessary.

In the Sŏn school, there is also a theory in which the fount and its effluents are distinguished. It claims that the methods [appropriate to these two levels of understanding] are different, their approaches are different, and their techniques are different. But this interpretation is incorrect, for it merely states that when [the student takes] the shortcut and first gains access to realization from off of the bound stage, there is a difference in approach and a difference in technique. But how can we say that such a difference also exists in those great bodhisattvas who have had a personal realization of the *dharmadhātu* of the one mind?[67]

禪宗、或有源派俱別之論曰、<法別門別機別。> 此義不然。但言初從縛地位、徑截得入、門別機別、豈可言大菩薩、親證一心法界、亦別耶?

Even so, an ancient master said, "There is no one in this degenerate age who can awaken to the path of the patriarchs and display prajñā."[68] This quotation adumbrates the *hwadu*'s two aspects of investigating the meaning (*ch'amŭi* 叅意) and investigating the word (*ch'am*gu 叅句).[69] Those nowadays whose doubts have disintegrated have, for the most part, investigated the meaning but not the word. Consequently, they are the same as those in the complete and sudden approach who gain insight through right understanding. When these sorts of people use their minds in contemplative practice, they still retain some semblance of views and learning,

[67] Here Chinul presents his view of the fundamental unity of Sŏn and Kyo. Although the approaches followed in Sŏn and the complete teachings respectively may seem unique, all differences vanish once there is direct realization of the unimpeded *dharmadhātu*.

[68] Chinul has previously cited this passage in *Encouragement to Practice*, exchange no. 7 (*Kyŏlsa mun*, *HPC* 4.700a7-16) and attributed it to Qi Heshang 琪和尚, who may be Wufeng Ziqi 五峯子琪 (d.u.), a disciple of Fayun Shanben 法雲善本 (1109-1035) in the Yunmen school.

[69] "Investigate the meaning" (K. *ch'amŭi*, C. *canyi* 參意) refers to Sŏn descriptions like those used in the mystery in the essence. This is the approach for neophytes to Sŏn practice; it is intended to establish a right view toward practice and its goal. However, it is still only a conventionally valid approach. Eventually, the student must "investigate the word" (K. *ch'amgu*, C. *canju* 參句), which is

understanding and conduct. They are no better than those scholar-monks of today who are attached to words and letters and, in their contemplation practice, presume that internally the mind exists but still search externally for various principles. The subtler their search for the principle becomes, the more they become subject to the malady of grasping at external signs.[70] How can their approach be discussed in the same breath with those who have investigated the word, disintegrated the doubt, had a personal realization of the one mind, displayed prajñā, and engaged in wide-ranging propagation [of the teachings of Buddhism]? Those in whom this realization-wisdom has appeared are seldom seen and seldom heard of nowadays. Consequently, these days we should value the approach that investigates the meaning of the *hwadu* and thereby produces right knowledge and vision. If such a person's understanding is compared with that of someone who meditates while relying on the teachings but has not yet left behind the affective consciousnesses, they are as far apart as heaven and earth.[71]

然古德云、「能悟祖道、發揮般若者、末季未之有也。」據此義、則話頭、有叅意叅句二義。今時、疑破者、多分叅意、未得叅句。故與圓頓門、正解發明者、

the live word of the shortcut approach, in order to clear away conceptual knowledge and enter into direct realization. Investigation of the meaning merely leads to the understanding-awakening, which still involves conceptual understanding; only investigation of the word can bring about the realization-awakening in which there is direct, personal experience of the unimpeded *dharmadhātu*. From the standpoint of the *mu hwadu*, investigating the meaning involves looking into the question "with what intent in mind did Zhaozhou say no?" Since this sort of investigation involves intellectual interest (lit., "taste," *mi* 味), it is relatively easy for those who are beginning *hwadu* practice. To investigate just "the one word *mu*" itself is to investigate the word. As there is utterly no "taste" to this sort of investigation, it is for advanced meditators. When Dahui says, "This one word [*mu*] is the weapon that smashes all types of wrong knowledge and wrong conceptualization" (*DHYL* 26, p. 921c), he is referring to investigation of the word. See Hyujŏng 休靜 (Sŏsan taesa 西山大師, 1520-1604), *Sŏn'ga kwigam*, p. 41, and Yŏndam Yuil, *CYKM*, fol. 29a12-29b6.

70 An allusion to an untraced passage from Wŏnhyo's writings that Chinul quotes previously in *Encouragement to Practice*, exchange no. 2.

71 An allusion to *Xinxin ming*, *T* 2010:48.376b21.

一般矣。如是之人、觀行用心、亦有見聞解行之功。但不如今時文字法師、於觀行門中、內計有心、外求諸理、求理彌細、轉取外相之病耳。豈可與參句門、疑破、親證一心、發揮般若、廣大流通者、同論耶? 此證智現前者、今時、罕見罕聞。故今時但貴依話頭叅意門、發明正知見耳。以此人見處、比於依教觀行、未離情識者、天地懸隔故也。

I humbly hope that those who are intent on transcending the world through meditation will carefully investigate the live word of the Sŏn approach and swiftly realize bodhi. What good fortune this would be! What good fortune this would be!

伏望、觀行出世之人、叅詳禪門活句、速證菩提、幸甚幸甚。

Preface and Conclusion from Condensation of the Exposition of the Avataṃsakasūtra

華嚴論節要
Hwaŏm non chŏryo[1]

[Preface]

In the autumn of [the Jin-dynasty's] Dading 大定 ["Great Stability" reign-era, cyclical year] *ŭlsa* 乙巳 [1185], as I began living in retreat on Haga Mountain下柯山, I reflected constantly on the Sŏn adage "Mind is Buddha."[2] I felt that if one had not encountered this approach, one would end up wasting many kalpas in vain and would never reach the domain of sanctity.

> 大定乙巳秋月、余始隱居下柯山、常以禪門<卽心卽佛> 冥心、以謂非遇此門、徒勞多劫、莫臻聖域矣。

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1 The preface and conclusion to Chinul's *Hwaŏm non chŏryo* are translated from the edition reprinted in *HPC* 4.767c-768b and 868a-c. The title in the latest Revised Romanization is *Hwaeom non jeoryo*.

2 This phrase "mind is Buddha" (*chŭksim chŭkpul* 卽心卽佛) is traditionally attributed to Mazu Daoyi馬祖道一 (709-788), but in fact appears as "this mind is precisely the Buddha mind" (*ch'asim chŭksi pulsim* 此心卽是佛心) in the conversation from which this phrase is excerpted; see *CDL* 6, p. 246b5. In later Chan texts, however, the remark is always cited as "mind is Buddha"; see *Wumen guan*, case 30, *T* 2005:48.296c27; *Rentian yanmu* 2, *T* 2006:48.307c8-9. Some of the early references I have been able to find for *chŭksim chŭkpul* include Baozhi's 寶志 (418-514), *Dasheng zan*, *CDL* 29, p. 449b29, and the biography of Shitou Xiqian 石頭希遷 (700-790) found in *CDL* 14, p. 309b14. See also the extensive discussion of the phrase in Mario Poceski, *Ordinary Mind as the Way: The Hongzhou School and the Growth of Chan Buddhism*, pp. 168-182.

Even so, up to this point, I had had doubts about the approach to the access of awakening in the Hwaŏm teachings; what, finally, did it entail? Accordingly, I went to question a [Hwaŏm] lecturer, who replied, "You must contemplate the unimpeded [interpenetration between] phenomenon and phenomena." He entreated me further: "If you merely contemplate your own mind and do not contemplate the unimpeded [interpenetration between] phenomenon and phenomena, you are neglecting the consummate qualities of the fruition of buddhahood." I did not answer, but silently thought to myself: "If you contemplate phenomena with the mind, those phenomena will become impediments and needlessly disturb your own mind; when then would there be any resolution? But if just the mind is illuminated and your wisdom purified, then a single strand of hair and the entire universe will be interfused, for there perforce will be nothing that is an external object."

然終疑 '華嚴教中悟入之門、果如何' 耳。遂往問講者、對曰、「當觀事事無碍。」隨而誡之曰、「汝若但觀自心、不觀事事無碍、卽失佛果圓德。」余不對、黙自念言、「將心觀事、事卽有碍、徒擾自心、何有了時? 但心明智淨、則毛刹容融、必非外境。」

I then retired into the mountains and sat reading through the canon in search of a passage that would confirm the mind doctrine of the Sŏn school. Three winters and summers passed [1185-1188] before I came across the simile about one dust mote containing rolls of scriptures as numerous as the world systems of the trichiliocosm from the "Manifestation [of the Tathāgata]" chapter of the *Avataṃsakasūtra*. Later in the same passage, the summation said, "The wisdom of the tathāgatas is also just like this:… it is fully present in the bodies of all sentient beings. It is merely all these ordinary, foolish people … who are not aware of it and do not recognize it."[3] I put the

3 The quotation is excerpted from *HYC* 51, p. 272c23-25; the "roll of scripture" simile appears at *HYC* 51, p. 272c7-22. This passage from the "Julai chuxian pin" 如來出現品 of the *Avataṃsakasūtra* is the focus of the three alternative explanations of how buddhahood exists in ordinary sentient beings; these alternatives are discussed extensively in Chinul's *Treatise on the Complete and Sudden Attainment*

roll of scripture on my head in reverence and, unwittingly, began to weep.

> 退歸山中、坐閱大藏、求佛語之契心宗者、凡三周寒暑。至閱華嚴經出現品、擧一塵含大千經卷之喩、後合云、「如來智慧、亦復如是、具足在於衆生身中、但諸凡愚、不知不覺。」予頂戴經卷、不覺殞涕。

Nevertheless, as I was still not fully clear about the initial access to faith that was appropriate for ordinary people of today, I reread the explanation of the first level of the ten faiths in the *Xin Huayan jing lun* 新華嚴經論 (*Exposition of the Avataṃsakasūtra*) written by the Elder Li [Tongxuan] 李[通玄]長者 [635-730]. It said: "Chief of Enlightenment (Jueshou 覺首) Bodhisattva has three [enlightenments]. First, he is enlightened to the fact that his own body and mind are originally the *dharmadhātu* because they are immaculate, pure, and untainted. Second, he is enlightened to the fact that his nature, which is differentiated into his own body and mind, is originally free from the subject-object dichotomy and is originally the Buddha of Immovable Wisdom.[4] Third, he is enlightened to the fact that his own mind's sublime wisdom, which readily distinguishes the genuine from the distorted, is Mañjuśrī. He becomes enlightened to these three things at the first level of faith and comes to be known as Chief of Enlightenment."[5] It says elsewhere: "The difficulties [people encounter] in accessing the ten faiths from the state of an ordinary person (*pṛthagjana*) are due entirely to the fact that they acquiesce to themselves being ordinary persons and are unwilling to acknowledge that their own minds are the Buddha of Immovable Wisdom."[6]

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of Buddhahood, translated earlier in this volume.

4 Immovable Wisdom (*avicalabuddhi*, *pudong chi* 不動智) is both the name of a type of wisdom that is unmoved by the afflictions (*kleśa*) that defile the world and the eponymous buddha who embodies that quality. The buddha named Immovable Wisdom is one of the ten tathāgatas discussed in the "Rulai minghao pin" 如來名號品 of the *Avataṃsakasūtra*; he resides in the East, in a world named Golden Colored, and his chief bodhisattva is Mañjuśrī; see *HYJ* 12, 58a-c; *HYJb*, 418b19; *XHYJL* 4, p. 745a27; and *Complete and Sudden Attainment of Buddhahood*, exchange no. 1.

5 *XHYJL* 14, p. 815a3-8.

It also says: "The body is the reflection of wisdom. This land is also the same. When wisdom is pellucid and its reflection clear, large and small are mutually intersecting, as in the realm of Indra's net."[7] Thereupon, I set down the volume and, breathing a long sigh, said: "What the World-Honored One said with his mouth is Kyo. What the patriarchs transmitted with their minds is Sŏn.[8] The mouth of the Buddha and the minds of the patriarchs can certainly not be in contradiction to one another. How can [students of both the Sŏn and Kyo schools] not plumb the fundamental source but instead, complacent in their own training, wrongly foment disputes and squander all their time?" From that point on, I have continued to build my mind of faith and have cultivated diligently without indolence; a number of years have already passed since then.

然未詳今日凡夫、最初信入之門、又閱李長者所造華嚴論。釋十信初位云、「覺首菩薩者有三。一覺自身心、本是法界、白淨無染故。二覺自身心分別之性、本無能所、本來是不動智佛。三覺自心、善簡擇正邪妙慧、是文殊師利。於信心之初 覺此三法、名爲覺首。」又云、「從凡入十信難者、摠自認是凡夫、不肯認自心是不動之佛故。」又云、「身爲智影、國土亦然、智淨影明、大小相入、如因陁羅網境界也。」於是、置卷長歎曰、「世尊說之於口卽爲教、祖師傳之於心卽爲禪。佛祖心口、必不相違、豈可不窮根源、而各安所習、妄興諍論、虛喪天日耶?」從此益加信心、勤修匪懈、于玆積歲矣。

I say that people who are cultivating their minds should first, through the path of the patriarchs, know the original sublimity of their own minds and not be bound by words and letters; next, through the text of [Li Tongxuan's] *Exposition*, they should ascertain that the essence and function of the mind are identical to the nature and characteristics of the *dharmadhātu*. Then, the quality of the unimpeded [interpretation between] phenomenon and phenomena and the meritorious qualities of the wisdom and compassion that

6 *XHYJL* 15, p. 819a29-b2.

7 *XHYJL* 21. p. 862a7-8.

8 Chinul alludes here to a statement by Zongmi 宗密 (780-841): "The scriptures are the Buddha's

are the same essence [in all the buddhas] will not be beyond their capacity. Accordingly, whenever I sat leisurely, I always expounded it [this *Exposition*] to my companions.

However, the text of the *Exposition* is awkward and inelegant, and its content is extensive and broad in scope, making it difficult to expound. Furthermore, because of its critical ideas, which are not bound by usual norms, [the *Exposition*] has not been in vogue in the world. Nevertheless, for sentient beings of great aspiration (*taesim chungsaeng* 大心衆生),[9] its approach of a complete and sudden access to awakening is unsurpassed as a mirror on the mind. Accordingly, I made a solemn commitment and devoted myself to my task; after offering incense and beseeching [the Buddha's] assistance, I condensed the important points in the *Exposition*'s forty rolls and compiled these [excerpts] into three rolls. I charged my disciple, the Sŏn adept Ch'ungdam 沖湛, with enlisting artisans to carve and print [xylographs of this *Condensation*] so that its dissemination would continue uninterrupted. Those of you who read these [excerpts should] put to rest all contentious disputes and, allaying your concern with the body, contemplate on your own until you attain the nonproduction of conditioned origination, which takes place in a single moment of thought. Cutting yourselves free from the net of views that are associated with the conventional teachings of the three vehicles, continue to explain your understanding to others so that you will receive benefits for an eternity of *kalpas* and ensure that the life force of the buddhas and patriarchs will never be extinguished. How could this not be the aspiration of true heroes?

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words. Sŏn/Chan is the Buddha's mind." See his *CYJDX* 1, p. 400b10-11.

9 "Sentient beings (alt., ordinary persons) of great aspiration" (*taesim chungsaeng* 大心衆生; *taesim pŏmbu* 大心凡夫) are defined by Li Tongxuan (*XHYJL*, p. 756c) as *pṛthagjanas* who "seek only the inscrutable vehicle of the tathāgatas" and are unsatisfied with the provisional teachings of the three vehicles. The term refers specifically to a person who has the ability to achieve an initial understanding-awakening and to engage in the gradual cultivation that will eventually lead to the realization-awakening; see also *KAZ*, pp. 117, 209, 212, 218-219. Note also Chinul's comment in his *Pŏpchip pyŏrhaengnok chŏryo* (Excerpts from the Dharma Collection and Special Practice Record, translated in *KAZ*, p. 299) that "the approach of sudden awakening/gradual cultivation … has been established specifically for ordinary persons of great aspiration."

余謂<修心之士、先以祖道、知自心本妙、不拘文字、次以論文、辯心之體用、是法界性相、則事事無碍之德、同體智悲之功、不爲分外矣。> 以故、燕坐之暇、每爲同學說之。而此論文、質而不和、連緜造澣、難爲開演、又批判之意、不拘常格故、世不流行。然於大心衆生、圓頓悟入之門、最爲心鏡矣。故誓志翹誠、焚香請加、於四十卷中、撮其綱要、編成三卷、囑門人冲湛禪者、募工鏤印、以傳不朽。若覽之者、息諸諍論、退身自觀、得一念緣起無生、裂三乘權學見網、展轉開示、窮劫蒙益、使佛祖壽命、永不斷絶、豈非大丈夫之志也」

"The commentator's personal name was Tongxuan; his surname was Li. Some say that he was a descendant of the Tang royal family; it is also said that he was a native of Cangzhou 滄洲. No further details are available."[10] The *Zhang Tianjue ji*[11] 張天覺記 (*Record of Zhang Tianjue*) says: "This elder was a manifestation of Mañjuśrī or Samantabhadra…. While the elder was resonating in the world, a docile tiger carried the *Exposition*, and spirit dragons conjured up springs. During the daytime, heavenly maidens acted as his attendants; in the evening, the glow of his teeth served as a lamp. These and other such events are all included among the subsidiary affairs of sages and saints and the eternal principles of stimulus and response (*gamŭng* 感應). What the biography calls 'the child conceived by the mother of cultivation' is almost exactly like this. Now, as these [events] have all been summarized elsewhere, I have not written them all down."[12]

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10 Chinul here quotes without attribution Zhang Shangying's 張商英 (1043-1121) *Postface to the Resolving Doubts Treatise*; *see Lueshi Xin Huayan jing xiuxing cidi jueyi lun houji* 略釋新華嚴經修行次第決疑論後記, *T* 1741:36.1049c4-5.

11 Tianjue 天覺 was the sobriquet of Zhang Shangying 張商英 (1043-1121) and the *Record of Zhang Tianjue* is Zhang's biography as it appears in the *Jushi lun* 居士論 28, *XZJ* 1617:149.897b-900a5. When Zhang visited the site of Li Tongxuan's hermitage, he discovered Li's *Resolving Doubts Treatise* and wrote this *Postface* to it, which is cited in his *Record*; see *Lueshi Xin Huayan jing xiuxing cidi jueyi lun houji* 略釋新華嚴經修行次第決疑論後記, *T* 1741:36.1048c-1049c.

12 Quoted, with a few additions, from *Lueshi Xin Huayan jing xiuxing cidi jueyi lun houji* 略釋新華嚴經修行次第決疑論後記, *T* 1741:36.1049c10-13.

論主名通玄、姓李氏。或曰、唐宗子、又曰、滄洲人、莫得而詳。張天覺記云、「此長者、殆文殊普賢之幻有也」長者應世、伏虎負論、神龍化泉。晝則天女給侍、夜則齒光代燭等、此皆聖賢之餘事、感應之常理。傳所謂修母致子、近之矣。今皆略而不書。」

Cyclical-year *chŏngmyo* 丁卯, Prime Month, Eighth Day [6 February 1207]; Preface by Chinul, a Śramaṇa from Chogye Mountain in Haedong.

丁卯正月八日、海東曹溪山沙門、知訥、序

Translator's note: At the end of his three-roll Condensation of the Exposition of the *Avataṃsaka-sūtra* (*HPC* vol. 4, p. 868a-c), Chinul provides a concluding analysis of the issue of where enlightenment occurs along the various stages of the path and the value of the sudden teachings of the Sŏn school in generating a personal understanding of Hwaŏm doctrinal concepts. Since this is the only section of this text that Chinul's himself composed (the rest is a verbatim abridgment of Li Tongxuan's own writing), I translate it below. Note that this section is not included in the Korean counterpart to this volume in the Chogye Order translation series.

[Conclusion]

Moguja said: If we examine the [soteriological] explanations offered in this *Exposition*, the fruition of buddhahood in the three-vehicle [teachings] occurs after the ten *bhūmis*, while the fruition of buddhahood in the one vehicle occurs at the initial state of mind of the ten faiths. If we discuss this [issue] from the standpoint of accessing the five levels[13] [of the bodhisattva

13 The "five levels" (owi 五位) refer to the major divisions of the Bodhisattva path according to the Hwaŏm school: ten abidings, ten practices, ten dedications, ten *bhūmi*s, and an eleventh *bhūmi* (which corresponds to the stage of impartial enlightenment); the ten faiths is considered to be a preliminary stage of the path that precedes the ten abidings, and the buddhahood of sublime enlightenment is the consummation of the path, following the eleventh *bhūmi*. See *Lueshi xin Huayan jing xiuxing cidi jueyi lun heji*, *T* 1741:36.1049a24-25.

path], then [the fruition of buddhahood] occurs at the abiding stage of the initial arousal of the thought of enlightenment (*bodhicittotpāda*). If one accesses the initial state of mind involving the ten faiths, then effortlessly one reaches the first state of mind involving the ten abidings; and if one accesses that first abiding stage, one then effortlessly reaches the ultimate stage (*kugyŏng chi* 究竟地) [of buddhahood]. In this wise, then, for bound, ordinary beings (*kubak pŏmbu* 具縛凡夫), the initial arousal of the thought of right faith is of crucial importance.

牧牛子曰。審此論所明 三乘佛果 在十地之後、一乘佛果 在十信初心。若約入位言之、在初發心住。若入十信初心、任運至十住初心、若入住初、任運至究竟位。如是則具縛凡夫初發正信之心、最爲要門

If one explains only that the present discriminative nature of one's own mind is originally devoid of subject and object or is primordially[14] the Buddha of Immovable Wisdom, or furthermore that the sublime wisdom that correctly differentiates right from wrong is the Mañjuśrī of one's own mind,[15] and so forth, but one does not properly trace back the radiance emanating from one's own mind and come to know its efficacy—then this [is the approach] of a scholar-monk who seeks fame, reputation, profit, and benefit. However, one who merely traces back that radiance, calming the mind into a state of inactivity (*muwi* 無為), but does not augment one's power of discrimination or one's practice of vows—then this [is the approach] of a Sŏn adept whose realization is benighted. If, by following the explanations of the provisional teachings, one prompts oneself to backslide from the

14 Reading "primordially" (*wŏn* 元) for "not" (*mu* 無/无), following the reading in the handwritten manuscript of *Hwaŏm non chŏryo*, ed. Kim Chi-gyŏn, p. 451 l. 6. *Wŏn* 元 is orthographically similar to the abbreviated cursive form of *mu* 无. This reading is also confirmed because Chinul here is actually paraphrasing a passage from Li Tongxuan's *Xin Huayan jin lun*, which gives the reading "originally" (K. *pollae*, C. *benlai* 本來); *XHYJL* 14, p. 815a6, and see the following note.

15 This sentence is Chinul's near-verbatim citation of a passage from Li Tongxuan's *Exposition of the Avataṃsakasūtra*; *Xin Huayan jing lun* 14, p. 815a5-7.

Great Dharma [of the One Vehicle], then naturally one will lament one's acquiescence to one's own mind's sense of inferiority. If a person draws on a small degree of faith and understanding and—saying he has gained what he hasn't gained before or has realized what he hasn't realized before—gives rise to indolence and pride or belittles his superiors and doesn't know his own true measure [of understanding], then this [is the approach] of someone who is shameless (*anapatrāpya*) and arrogant (*abhimāna*) [about his spiritual achievement]. He should chide himself, avoid indolence, and ponder over [this matter] with right mindfulness.

若但論現今自心分別之性、本無能所、無[元]是不動智佛、善簡擇正邪妙慧、是自心文殊師利等、而不善返照自心、知其功能、是爲求名聞利養文字法師。若唯返照、安心無爲、而不加決擇、不修愿行、是爲闇證禪客。若隨權敎之說、而於大法自生退屈、是自欺自心甘處下劣。若恃小分信解、未得謂得、未證謂證。而生懈慢、輕忽上流、不知自量、是爲無愧增上慢者。當須責躬匪懈 正念思惟。

If you want quickly to come into conformity [with enlightenment], you should rely on the sublime and esoteric expedients of the Sŏn school and develop your own mind; then you will succeed in authentic practice.

Once a monk asked the Master Yun'an [Zhenjing[16] 運庵真淨, 1025-1102]: "The *Huayan lun* (*Exposition of the Avataṃsakasūtra*) says, 'Ignorance, the affliction of the abiding stage, then becomes the Immovable Wisdom of all the buddhas. All sentient beings themselves possess that [wisdom]. It is only because the essence of this wisdom is free from any nature or any support that one cannot understand it innately; it can only be understood when the proper conditions are in place.'[17] This principle is exceedingly

16 Yun'an Zhenjing 運庵真淨, also know as Ledan Kewen 泐潭克文 (1025-1101), was a direct successor of Huanglong Huinan 黃龍慧南 (1002-1069) in the Huanglong collateral branch of the Song-dynasty Linji school.

17 *XHYJL* 17, p. 833c3-5.

profound and arcane; it is extremely difficult to comprehend." Yun'an replied, "This is perfectly clear and can be readily understood." At that time, there was a boy who was sweeping. [The master] called out to him and [the boy] turned his head. Yun'an pointed and said, "Isn't that the Immovable Wisdom?" He then asked, "What is your buddha-nature?" The boy looked to his left and right and, disconcerted, left. Yun'an said, "Isn't that the affliction of the abiding stage? If you can understand this, then right here and now you will have achieved buddhahood."[18]

Rely on this sort of sublime idea.

若要速疾相應、須依禪宗妙密方便、開發自心。始得眞實修行也。「如僧問雲庵和尚。<華嚴論云。「以無明住地煩惱、便爲諸佛不動智。一切衆生皆自有之。祇爲智體無性無依、不能自了。會緣方了。」理極深玄、絶難曉達。> 雲庵曰。<此最分明、易可解了。> 時有童子方掃除。呼之廻首。雲庵指曰。<不是不動智。> 却問。<如何是汝佛性。> 童子左右視、然而去。雲庵曰。<不是住地煩惱。若能了之、卽今成佛也。>」依此等妙旨。

Throughout all the twelve time-periods [of the day], whether walking, standing, sitting, or lying down, whether active or still, whether talking or silent, just contemplate that your own mind is neither[19] inside nor outside; its measure is coextensive with empty space and the *dharmadhātu*, and it subsumes the myriad dharmas. Isn't this wisdom, which is the discerning subject, also the conditioned origination of the true nature (*chinsŏng yŏn'gi* 眞性緣起), which, being separate from the signs of production and cessation, is able to respond to things autonomously and without limitation? Since you know that your own body and mind are originally endowed with these

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18 The exchange appears in *Congrong lu* 3, *T* 2004:48.252a12-18, and *Linjian lu* 1, *XZJ* 1594: 148.589a.

19 Inserting "neither" (*bu* 不), following *HPC* 4.868, collation note no. 7, and *Hwaŏm non chŏryo*, ed. Kim Chi-gyŏn, p. 453 l. 1.

sorts of meritorious qualities, it is also just the same with both buddhas and sentient beings: they are in multivalent levels of interconnectedness with one another, just as are the jewels in Indra's Net. With this sort of discernment, as the days lengthen and the years deepen, you will naturally experience the access to understanding. Didn't Patriarch Qingliang 清凉祖師 [Chengguan 澄觀] say? "If we will only forget our passions, remain empty and bright, and relax, we will feel connected to all things, like the moon reflecting on water, which, though illusory, is nevertheless visible. When we mirror phenomena with no-mind, we are radiant and yet constantly empty."[20] Those who do not understand this idea and who try to use their minds that are obstructed by delusion to contemplate the unimpeded [interpenetration between] all phenomena are like those trying to place a square peg into a round hole. You should recognize that this passage "forget our passions, remain empty and bright," moreover, is associated with the sudden teaching of the Sŏn school. For one who has yet to abandon one's passions, although one discusses the unimpeded conditioned origination [of the *dharmadhātu*], one has no gate through which to gain access. How pitiful! How tragic! You must generate the vow of expansive, great compassion and work to benefit both yourself and others, so that enlightened practice will be accomplished. Always rely on the explanations of this *Exposition* and receive and keep this great scripture, the *Avataṃsaka*. This is my aspiration.

但向十二時中行住坐臥、若動若靜、若語若默、自觀自心[不]內不外、量同虛空法界、該融萬法。此能觀智、不亦眞性緣起、離生滅相、而能應物自在無方。旣知自己身心、本具如是之德、佛及衆生、亦復如是、重重融攝、如帝網珠。如是觀察、日久歲深、自然有開解之處。清凉祖師不云乎。「唯忘懷虛朗消息、融如透水月華、虛而可鑑。無心鑑像 照而常空矣。」不知此意者、將癡碍心、觀事事無碍、如將方木逗圓孔也。見忘懷虛朗之文、抑屬於禪宗頓教。曾不掛懷 雖談

20 In Chengguan's (738-840) *Epistle on the Essentials of the Mind, Xinyao jian* 心要牋, *CDL* 30, p. 459c20-22. This same passage is also quoted in Chinul's *Pŏpchip pyŏrhaeng nok chŏryo pyŏngip sagi* (*HPC* 4.751b13-16, *Excerpts from the Dharma Collection and Special Practice Record with Personal Notes*, translated in *KAZ*, p. 294).

無碍緣起、趣入無門 可悲可痛。須發廣大悲愿、自他兼利、覺行成就。一依此論所明、受持華嚴大經。是爲所望。

Respectfully presented.

謹白

Funerary Inscription and Epitaph for the State Preceptor Puril Pojo of the Society for Cultivating Sŏn on Chogye Mountain

曹溪山 修禪社 佛日普照國師 碑銘

Chogyesan Susŏnsa Puril Pojo kuksa pimyŏng[1]

金君綏

By Kim Kun-su

The fount for the study of dhyāna (K. *sŏnna* 禪那) issued forth from Kāśyapa. [Bodhi]Dharma received it and came to Cīnasthāna (K. Chindan 震旦, viz., China) to propagate it. Those who transmitted it, transmitted it without transmitting anything; those who cultivated it, cultivated it without cultivating anything. It was passed on from leaf to leaf and illuminated from lamplight to lamplight [through successive generations of Sŏn teachers]. How remarkable all this has been!

1 The title in the latest Korean-government Revised Romanization is *Jogyesan Suseonsa Buril Bojo guksa bimyeong*. The stele is also known as the *Sŭngp'yŏng-pu Chogyesan Songgwangsa Puril Pojo kuksa pimyŏng* 升平府曹溪山松廣寺佛日普照國師碑銘. Translated from the *Tongmun sŏn* 東文選 edition embedded in Haeju et al., *Chŏngsŏn Chinul*, pp. 351-371, consulting alternate editions in Yi Nŭng-hwa, *Chosŏn Pulgyo t'ongsa* III, pp. 337-342; *Chōsen kinseki sōran* 2, pp. 949-953; and *Pojo pŏbŏ*, fol. 139a-147a.

禪那之學源、出於迦葉波、達磨得之、來化震旦、傳之者、以不傳而傳、修之者、以無修而修。葉葉相承、燈燈竝耀、一何奇也!

But the farther we are now from the sages, the weaker the dharma has become. Students safeguard the verbal expressions but remain deluded to their esoteric purport; abandoning the roots, they pursue the branches. For this reason, the road of contemplation and awakening is blocked by overgrowth. Those engaged in the extreme of quibbling [viz., conceptual proliferation, *prapañca*] regarding words and letters swarm like bees, to the point that the treasury of the true dharma-eye (*chŏngbŏbanjang* 正法眼藏) has almost crumpled to the ground.

曁乎去聖彌遠、法隨而弛、學者守陳言迷密旨、棄本而逐末。於是乎、觀察悟入之路茅塞、文字戲論之端蜂起、而正法眼藏、幾墜乎地。

At this very time, there was a person here who alone was able to turn his back on the evanescent, deceitful, secular world and esteem the genuine cardinal doctrine. He began by penetrating to the principle through investigating doctrinal explanations and later by cultivating samādhi in order to produce prajñā. Thanks to his own success, he was then able to offer it to others, prompting the Sŏn tradition, long dormant, to be revived once more and the moon of the patriarchs, long dark, to shine again. For one with such accomplishments, how can he not be called the scion of Kāśyapa and the heir of [Bodhi]Dharma? How well he has sustained [the tradition] and how well he has expounded it! Ah, our State Preceptor was indeed such a person.

於此有人焉、獨能背浮僞之俗、慕正眞之宗、始於尋詮而詣理、終於修定以發慧。旣得乎己、兼施諸人、使禪風寢而復振、祖月晦而更明。若然者、可不謂迦葉之裔孫、達磨之宗子、善繼善述者乎。緊我國師是已。

The Master's taboo name (*hwi* 諱) was Chinul [知訥, Knowing Reticence].[2] He was a native of the district of Tongju 洞州, in the west of the capital [Kaesŏng 開城].[3] He usually referred to himself as Moguja 牧牛子 (Oxherder). His patronym was Chŏng 鄭 and his father, [Chŏng] Kwang-u 鄭光遇 (d.u.), was rector (*kukhak* 國學) in the State Academy (Kukhak 國學).[4] His mother, whose patronym was Cho 趙, was a woman from the Kaehŭng district 開興郡.[5] From the moment of his birth, he was sick with several illnesses, for which all medical treatment proved ineffective. His father then entreated the Buddha, swearing that he would have his son leave the home life [and become a monk if he were cured], and the illnesses immediately vanished. At the beginning of that year, when he was in his eighth year [*se* 歲, 1165], he was put under the care of Sŏn Master Chonghŭi

2 Chinul was his dharma name (*pŏmmyŏng* 法名), which became a taboo name (*hwi* 諱) upon his death. He is subsequently known to the tradition by his funerary title (*si* 謚) of Puril Pojo *kuksa* (State Preceptor Sun of Buddha that Shines Universally), which the king, Hŭijong 熙宗 (r. 1204-1211), conferred; see *infra*.

3 Tongju 洞州 is the present Sŏhŭng District 瑞興郡, Hwanghae Province 黄海道, in North Korea; the district is known from Koguryŏ times. For a thorough description of the region, see *TYS* 41, fol. 21a-27a, pp. 729-732. There is a map of the region in Yi Pyŏng-do, *Han'guk sa* II, pp. 212-213.

4 Chinul's father does not appear in the *Koryŏsa*. The position he held in the State Academy, that of *hakchŏng* (學正 *recto magnifico*), was a ninth-rank position, one of the lowest ranks in the Koryŏ bureaucracy (*KRS* 76.30b, 31a); Hee-Sung Keel (*Chinul: The Founder of the Korean Sŏn Tradition*, pp. 11-12) suggests it was not a teaching position but something more like a dean of students. Furui Zhang (*Les Fonctionnaires des Song*, p. 58) translates the Song-dynasty equivalent of the title as "Charge d'exécuter les règlements de l'école," the director of the Sons of the State Academy (K. Kukcha kam; C. Guozijian 國子監). The Kukhak 國學 (here translated "State Academy") was the common name for the Koryŏ Sons of the State Academy, the name it formally received in the first year of the reign of Ch'ungnyŏl wang 忠烈王 (1274); see *KRS* 76.30b. In the first year of the reign of Ch'ungsŏn wang 忠宣王 (1308), the academy changed names again, this time to the Sŏnggyun'gwan 成均館, the appellation under which it has been known down to the present day. For the development of the Sŏnggyun'gwan, see *TYS* 4, fol. 15a-17a, pp. 95a-96a; for the foundation of the academy and the daily life of its students, see Kim Chong-guk, "Some Notes on the Songgyun'gwan," pp. 69-91.

5 Kaehŭng District 開興郡 is the present Yŏnbaek district 延白郡in Hwanghae Province黄海道, North Korea.

宗暉 (d.u.), a successor in the Chogye lineage [of the Sixth Patriarch]; under him, he shaved his head and received the full set of precepts [viz., the *Prātimokṣa* precepts of a *bhikṣu*].[6] In his studies, he had no permanent teacher,[7] but was just a follower of the path. His integrity was impeccable and his presence imposing.

師諱知訥、京西洞州人也。嘗自號爲牧牛子、俗姓鄭氏。考光遇、國學學正、妣趙氏、開興郡夫人。生而多病、醫治不效、考乃禱佛、誓以出家、疾尋愈。年甫八歲、投曹溪雲孫宗暉禪師、祝髮受具戒。學無常師、惟道之從、志操超邁、軒軒如也。

In his twenty-fifth year, during the twenty-second year of the Dading 大定 ["Great Stability" reign-era of the Jin dynasty, cyclical year] *imin* 壬寅 (1182), he participated in the Saṃgha selection [*sŭngsŏn* 僧選, viz., the clerical examinations][8] and passed it. Not long afterwards, he traveled south,

6 Kim Kun-su seems to contradict himself when he states here that Chinul shaved his head and received the full *Prātimokṣa* precepts in his eighth year (K. *se*, C. *sui* 歲; viz., seven years old in Western age), but later at the end of his inscription states that Chinul had been a monk for thirty-six years at the time of his death, making him ordained at the age of sixteen se (fifteen years old in Western years). (The Chosŏn-dynasty *Tongsa yŏlchŏn* 東師列傳 1 [*HPC* 10.1003c8] also states that Chinul was ordained at the age of sixteen se.) The statements are puzzling (see Hee-Sung Keel's attempts to resolve this chronology in his *Chinul*, pp. 12-13). The most reasonable assumption is that Chinul spent some eight years as a novice monk or monastic postulant before receiving full ordination later at the age of sixteen *se*.

7 This was a common trope for monks who were autodidacts; see, for example, the parallel statement about Ŭich'ŏn 義天 (1055-1101) in his funerary inscription, *Taegak kuksa pimyŏng* 大覺國師碑銘, *Chosŏn Pulgyo t'ongsa* III, p. 306 l. 6.

8 The Koryŏ bureaucratic examination system began in 958, the ninth year of Kwangjong's 光宗 reign (*KRS* 2.27b). It is uncertain when the Saṃgha examinations began, but most scholars think they probably began simultaneous with, or slightly before (e.g., 954), the institution of the bureaucratic examinations; Yi Chae-ch'ang, "Koryŏ Pulgyo ŭi sŭngkwa sŭngnoksa chedo," p. 434; Yi Chae-ch'ang and Kim Yŏng-t'ae, *Pulgyo munhwa sa*, pp. 112-113; Nukariya Kaiten, *Chōsen Zenkyōshi*, pp. 206-207. The examinations were held once every three years, usually at the two chief monasteries of the Sŏn and Kyo schools in the Koryŏ capital of Kaesŏng 開城: Kwangmyŏngsa 廣明寺 for Sŏn

reaching Chŏngwŏnsa 淸源寺 in Ch'angp'yŏng 昌平,[9] where he set down his walking staff. By chance one day in the dormitory (*hangnyo* 學寮) as he was looking through the *Platform Sūtra of the Sixth Patriarch*, he came across [the following passage]: "The self-nature of suchness generates thoughts. Although the six sense-faculties may see, hear, sense, and know, they do not taint the myriad sensory objects and the true nature remains constantly autonomous."[10] Astonished and overjoyed, he gained what he had never experienced before; getting up, he walked around the Buddha hall, reflecting

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and Wangnyunsa 王輪寺 for Kyo; Yi Chae-ch'ang, "Koryŏ sŭngkwa," p. 436. The Sŏn exams covered material in the *Jingde chuandeng lu*, and later, Chinul's disciple Chin'gak Hyesim's 眞覺慧諶 *Sŏnmun yŏmsong chip* 禪門拈頌集; the Kyo schools' examination covered the *Avataṃsakasūtra* and the *Daśabhūmikavyākyāna*. The ranking system for the two major schools was as follows: Sŏn—Taedŏk 大德, Taesa 大師, Chung taesa 重大師, Samjung taesa 三重大師, Sŏnsa 禪師, Taesŏnsa 大禪師; scholastic schools—Taedŏk, Taesa, Chung taesa, Samjung taesa, Sujwa 首座, Sŭngt'ong 僧統; see Yi Chae-ch'ang, "Koryŏ sŭnggwa," pp. 436-437; Yi Chae-ch'ang and Kim Yŏng-t'ae, *Pulgyo munhwa sa*, p. 113. Monks at the two highest ranks of either Sŏn or the scholastic schools could be appointed by royal proclamation to the position of royal preceptor or state preceptor, which were both religious ranks and government offices; see Lee, *Lives*, p. 28, n. 78, and Yi Chae-ch'ang, "Koryŏ sŭngkwa," p. 437, n. 32. For the Saṃgha examinations and the offices of royal and state preceptors, see Sem Vermeersch, *The Power of the Buddhas*, chapters four and five; Yi Chae-ch'ang, "Koryŏ Sŭnggwa," p. 441. For additional background on the clerical examinations, see the discussion on Chinul's life in the introduction to this volume.

9 The location of Changp'yŏng 昌平 and Ch'ŏngwŏnsa 淸源寺 are problematic. Changp'yŏng-hyŏn 昌平縣 was a district in present-day Chŏlla Namdo near Naju 羅州; known as Kulchi-hyŏn 屈支縣 during the Paekche period and Kiyang-hyŏn 祈陽縣 during the Silla, it received the name Changp'yŏng during the Koryŏ; see *TYS* 39, fol. 26, p. 687. There was, however, a stream named Changp'yŏng in Kwangsan-hyŏn 光山縣 that merged with the T'amyang 潭陽 and flowed west as the Ch'ilch'ŏn 漆川 into the Naju area; see *TYS* 35, fol. 18, p. 623. For both geomantic and practical reasons, monasteries often were built along a river (and even on an island in the river), and Ch'ŏngwŏnsa 淸源寺 might have been such a temple. At any rate, we can place it in the locale of present-day Naju, which is near the southwestern coastal port of Mokp'o 木浦. Im Sŏk-chin (*Taesŭng Sŏnjong Chogyesan Songgwangsa chi*, p. 57) assumes the monastery was located near modern Changp'yŏng-si 昌平市 in Tamyang district 潭陽郡, Chŏlla Namdo. Unlike other scholars, Yi Chi-gwan (*Han'guk Pulgyo soŭi kyŏngjŏn*, p. 29) locates Ch'ŏngwŏnsa in Kyŏnggi Province 京畿道, at Ansŏng-kun 安城郡, Wŏn'gok-myŏn 元谷面, but provides no reference for his identification.

10 For this quotation from the *Platform Sūtra*, see *LZTJ*, p. 353b4-5; McRae, trans., *Platform Sūtra*, p. 44.

on the passage while continuing to recite it, until he understood its meaning for himself. From that time on, his mind was disillusioned with fame and profit; he desired only to dwell in seclusion in the mountain ravines. Bearing hardship joyfully, he aspired to the path; even in moments of haste, he cleaved to it.[11]

二十五以大定二十二年壬寅、擧僧選中之、未幾南遊、抵昌平清源寺、住錫焉。偶一日、於學寮、閱六祖壇經至曰、「眞如自性起念、六根雖見聞覺知、不染萬境、而眞性常自在。」乃驚喜、得未曾有、起繞佛殿、頌而思之、意自得也。自是、心厭名利、每欲棲遁林壑、艱恬以求其道、造次必於是。

During the twenty-fifth year [of the Dading reign-era, cyclical year] *ŭlsa* 乙巳 (1185), he traveled to Haga Mountain 下柯山 and dwelled at Pomunsa 普門寺.[12] As he was reading through the canon, he came across the Elder Li [Tongxuan]'s *Exposition of the Avataṃsaka[sūtra]*, and this gave new impetus to his faith. Searching through [the text], he dug out its hidden meaning, and, chewing away on it, he relished its essence, until his previous understanding became even clearer. He then immersed his mind in the approach to contemplation of the complete and sudden teaching, for he also wanted to steer students in this degenerate age away from their delusions so they would be able to discard the nails and pull out the pegs.[13]

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11 "In moments of haste, he cleaves to it" (造次必於是, viz., he was obsessed with this quest for the path) is an allusion to a discussion on humaneness (*in* 仁) in the *Confucian Analects* (*Lunyu* 論語), book four, Li Ren 里仁, chap. 5, James Legge, trans., *The Chinese Classics*, vol. 1: *Confucian Analects*, p. 167.

12 Pomun Monastery 普門寺/普門蘭若 is located in North Kyŏngsang Province 慶尙北道, Yech'ŏn-kun 醴泉郡, Pomun-myŏn 普門面. For Hagasan 下柯(鶴駕)山, see *TYS* 24, fol. 4, p. 411.

13 "Discard the nails and pull out the pegs" (*kŏjŏng palsŏl* 去釘拔楔) is a phrase Chinul himself uses in the conclusion to his *Pŏpchip pyŏrhaeng nok chŏryo pyŏngip sagi* (*HPC* 4.765c20); see *Dharma Collection and Special Practice Record with Personal Notes*, as translated in *KAZ*, p. 338. Chinul's commentator Yŏndam Yuil notes that this phrase means to overcome the grasping at both self (ātman) and dharmas; *CYKM*, fol. 29b10-11.

越二十五年乙巳、遊下柯山、寓普門寺。因讀大藏、得李長者華嚴論、重發信心。搜抉而索隱、嚌嚅而味精、前解轉明。乃潛心圓頓觀門、亦欲導末學之迷、爲之去釘拔楔。

At just the right time, an old acquaintance of his, the Sŏn elder (Sŏnno 禪老) Tŭkchae 得才,[14] who was staying at Kŏjosa 居祖寺 on Mount Kong 公山,[15] sent him such an earnest invitation that [Chinul] finally went to stay there. He widely welcomed eminent figures from any sectarian background who were willing to renounce fame and earnestly encouraged them to train in samādhi in conjunction with prajñā. Day and night, he was unremitting in his efforts and continued on in this manner for several years.

適有舊識禪老得才者、住公山居祖寺、邀請懇至、遂往居焉。廣延諸宗拋名高士輩、刻意勸發、習定均慧、夙夜毋斁者累稔矣。

In the spring of the third year of Cheng'an 承安 [the "Continuing Peace" reign-era of the Jin dynasty, cyclical year] *mou* 戊午 (1198), together with several of his Sŏn acquaintances, he took up just his one alms bowl and sought out scenic places. Climbing Chirisan 智異山, he dwelled in seclusion

[14] Tŭkchae 得才(d.u.) is mentioned in the list of important members of the Samādhi and Prajñā Society that appears at *Taesŭng Sŏnjong Chogyesan Susŏnsa chungch'ang ki* 大乘禪宗曹溪山修禪寺重創記, *Chosŏn Pulgyo t'ongsa* III, p. 348 l. 6; nothing more is known about him. The *Susŏnsa chungch'ang ki* was written by Ch'oe Sŏl 崔說 (d. 1209); this is his only extant composition. Chinul mentions Tŭkchae's invitation in the conclusion to his *Encouragement to Practice*.

[15] Kong Mountain 公山 is also known as P'algongsan 八公山; Kŏjosa 居祖寺 is also called Ch'ŏng nyanggul 清涼窟; it is currently a hermitage named Kŏjoam 居祖庵 that is associated with Ŭnhaesa 銀海寺, in North Kyŏngsang Province, Yŏngch'ŏn-kun 永川郡, Ch'ŏngt'ong-myŏn 清通面, Sinwon-tong 新源洞. For Kŏjosa, see *TYS* 22, fol. 25, p. 383; for Kongsan, see *TYS* 22, fol. 21, p. 381. Kongsan was a burgeoning practice site at that time; *TYS* lists six different monasteries located on the mountain. Kŏjoam is well known today for the figurines of the five-hundred arhats on display inside its main shrine hall.

at Sangmujuam 上無住庵.[16] The site was isolated and quiet—first in all the realm as a peaceful place that was ideal for the practice of Sŏn. There, the Master was free from all external entanglements, and fully devoted himself to introspective contemplation. He refined, tempered, and sharpened [his mind] and followed the stream back to its source. There were several occasions when there were auspicious signs that he had attained the dharma, but these have not been recorded with prolix verbiage.

The Master said, "More than ten years had passed since I came from Pomunsa. Although I was satisfied that I had cultivated diligently and had not wasted my time, I had still not forsaken passions and views—it was as if something were blocking my chest, or as if I were dwelling together with an enemy. While sojourning on Mount Chiri, I obtained the *Records* of the Sŏn Master Dahui Pujue, which said, 'Sŏn does not consist in quietude; it does not consist in bustle. It does not consist in the activities of daily life; it does not consist in ratiocination. Nevertheless, it is of first importance not to investigate [Sŏn] while rejecting quietude or bustle, the activities of daily life, or ratiocination. Unexpectedly, your eyes will open and you then will know that these are all things taking place inside your own home (*ongnisa* 屋裏事).'[17] I understood this [passage] and naturally nothing blocked my chest again and I never again dwelt together with an enemy. From then on I was at peace." Thanks to this [experience], his wisdom and understanding increased dramatically and he became a master revered by the entire congregation.

至承安三年戊午春、與禪侶數子、一鉢尋勝、登智異山、隱居上無住庵。境致幽寂甲天下、眞安禪之佳所也。師於是、屏黜外緣、專情內觀。磨淬發銳、沿尋窮源。時有得法瑞相數事、語繁不載。師甞言。「予自普門已來、十餘年矣。雖得意勤修、無虛廢時、情見未忘、有物礙膺、如讎所。至居智異、得大慧普覺禪師語錄云、<禪不在靜處、不在鬧處、不在日用應緣處、不在思量分別處。然第一不得、捨却靜處鬧處、日用應緣處、思量分別處叅、忽然眼開、方知皆是屋裏

16 Sangmujuam 上無住庵, also known simply as Mujuam, is in South Kyŏngsang Province on the Hamyang 咸陽 side of Chirisan 智異山; see *TYS* 31, fol. 5b, p. 529.

17 The quotation from Dahui appears at *DHYL* 19, pp. 893c28-894a2.

事。> 予於此契會、自然物不礙膺、讎不同所、當下安樂耳。」由是、慧解增高、眾所宗師。

In the fifth year [of the Cheng'an reign-era, cyclical year] *kyŏngsin* 庚申 (1200), [Chinul] moved his residence to Kilsangsa[18] 吉祥寺 on Songgwang Mountain 松廣山 and guided his disciples in their dharma conduct for eleven years, sometimes discussing the path, sometimes cultivating Sŏn, but always staying in retreat and practicing *dhūta* (austerities), in full accordance with the Buddhist *Vinaya*. From the four quarters, gray-robed [monks] and white-clothed [laity] heard the news and converged on his residence, congregating into a large and magnificent assembly. It even included people who relinquished fame and rank and left behind their wives and children [to become monks], wore rags [monastic raiments] and damaged their appearance [by shaving their heads], and who invited their companions

18 Very little is known about the early history of Kilsangsa 吉祥寺; only a few scattered and relatively late records remain concerning its foundation and history prior to Chinul's occupancy. These agree that the monastery was built in the latter part of the Silla dynasty by a certain Sŏn master named Hyerin 慧璘/惠仁, who is otherwise unknown. As the *Sŭngp'yŏng sokchi* 昇平續志 says, "Songgwangsa 松廣寺 was constructed by the Sŏn Master Hyerin in the latter period of the Silla dynasty, and was called Kilsangsa. The buildings did not exceed one hundred *kan* 間 in size, and there were no more than thirty to forty monks residing there" (quoted in Rhi Ki-yong, ed., *Songgwangsa*, p. 20). The *Sŭng p'yŏng pu Chogyesan Songgwangsa sawŏn sajŏk pi* 升平府曹溪山松廣寺嗣院事跡迹碑, written in 1678 by Cho Chong-jŏ 趙宗著 (1631-1690), states also that Hyerin founded the monastery and "built a small hermitage and lived in it" (quoted in Chosŏn *Pulgyo t'ongsa* III, p. 349 l. 12). Both these records are simply following the earlier account in the *Susŏnsa chungch'ang ki*, which was composed in 1207. No further information is available about the reputed founder, which has led some scholars to suspect that he is only a legendary figure invented later to account for the fact that the site was developed before Chinul's arrival (Rhi Ki-yong, *Songwangsa*, p. 21). Over the centuries, time took its toll on the monastery; by the Koryŏ period, all the original buildings had fallen into ruins. Sometime during the reign of the Koryŏ king Injong 仁宗 (r. 1122-1146), the mountain monk Sŏkcho 釋照 (also otherwise unknown) decided to rebuild the temple on the scale of a large monastery. He gathered an army of workers and materials but died before the work was completed. For lack of a director, work came to a halt and his renovations too fell into ruins (*Susŏnsa chungch'ang ki*, p. 347 l. 6). Probably little remained when Suu first came upon the site.

to join them. Royalty and aristocrats, literati and common people—there were several hundred of them as well who had abandoned fame to enter the community.

> 五年庚申、移居松廣山吉祥寺、領徒作法、十有一年。或談道、或修禪、安居頭陁、一依佛律。四方緇白、聞風輻湊、蔚爲盛集。至有捨名爵、捐妻子、毀服壞形、命侶而偕來者、王公士庶、投名入社、亦數百人。

The Master committed himself fully to the path, his mind unmoved by people's praise or blame. By nature, he was compassionate and patient and treated his juniors well. Although there were some who were disobedient and intractable, he still took pity on them and protected them, with affection that never ceased, like a loving mother looking after her beloved child. When he exhorted people to recite and keep [scriptures], he always recommended the *Diamond Sūtra* (*Jin'gang jing* 金剛經). When he established the dharma (*dharmavyavasthāna*) and expounded on its import, his preference was necessarily for the *Platform Sūtra of the Sixth Patriarch*, and when he expanded on it, he used Li [Tongxuan's] *Exposition* of the *Avataṃsakasūtra* or the *Records of Dahui*, which were inseparable like wings and feathers. There were three kinds of [practice] gates that he opened: [1] the gate of the balanced maintenance of alertness and calmness (*sŏngjŏk tŭngji* 惺寂等持門) [i.e., the concurrent cultivation of samādhi and prajñā (*chŏnghye ssangsu* 定慧雙修)]; [2] the gate of faith and understanding according to the complete and sudden teaching (*wŏndon sinhae mun* 圓頓信解門); and [3] the gate of the shortcut [of *kanhwa Sŏn*] (*kyŏngjŏl mun* 徑截門). Many were those who gained the access of faith by cultivating while relying on [these approaches]. The resulting splendor of Sŏn training was unequaled in either present or past. The Master furthermore kept properly all the rules of decorum. He had an ox's gait and a tiger's gaze. He dwelled serenely and was always deferential to others. He was free of any laziness in his demeanor, and in all his works and duties he was constantly at the forefront of the congregation. Baegun Retreat 白雲精舍 and Chŏkch'wi Hermitage 積翠庵 on Ŏkpo Mountain 億

寶山,[19] as well as Kyubong Monastery 圭峯蘭若 and Chowŏl Hermitage 祖月庵 on Sŏsŏk Mountain 瑞石山,[20] were all constructed by him, and he often frequented them to cultivate Sŏn.

師以道自任、不以人之譽非動其心。性慈且忍、善接後流、或雖悖謬迕意、猶能憫念攝護、情不衰止、若慈母之於嬌子然。其勸人誦持、常以金剛經、立法演義、則意必六祖壇經、申以華嚴李論大慧語錄、相羽翼。開門有三種、曰惺寂等持門、曰圓頓信解門、曰徑截門、依而修行信入者多焉。禪學之盛、近古莫比。師又善攝威儀、牛行虎視。燕居謹飭、無惰容、至於執勞任力、恒在衆先。億寶山之白雲精舍積翠庵、瑞石山之圭峯蘭若祖月庵、皆師所作、而往來修禪者也。

His Majesty [Hŭijong 熙宗, 1181-1237, r. 1204-1211], since before his enthronement, already had great respect for [Chinul's] reputation. After ascending the throne, he decreed that the name of Songgwang Mountain 松廣山 be changed to Chogye Mountain 曹溪山 and Kilsang Monastery be changed to Susŏnsa 修禪社 (Cultivating Sŏn Society) and personally wrote the name plaques. Furthermore, he also presented [Chinul] with a fully embroidered *kāṣāya* robe as a mark of special distinction. The genuineness of his reverence and the sincerity of his support were incomparable.

上、自潛邸、素重其名、及卽位、命改號松廣山爲曹溪山、吉祥寺爲修禪社、親書題榜。旣又就賜滿繡袈裟一領、以褒異之、篤敬光護之誠、他無等夷。

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19 Ŏkposan 億寶山, also known as Ŏkpulsan 億佛山, is located to the east of the village of Changhŭng 長興邑 in South Chŏlla Province 全羅南道; it is now known as Paegunsan 白雲山. Paegunam 白雲庵, which eventually lent its name to the mountain, was built by Chinul in 1181; it is a branch monastery of Hwaŏmsa 華嚴寺.

20 Sŏsŏksan 瑞石山 is located thirteen kilometers south of the city of Kwangju 廣州, and north of the village of Hwasun 和順邑, in South Chŏlla Province 全羅南道; it is now known as Mudŭngsan 無等山. Kyubong Nanya 圭峯蘭若, now known as Kyubongsa 圭峯寺 or Kyubongam 圭峯庵, is on the east side of the mountain. The monastery is variously said to have been founded during the Silla dynasty by Ŭisang 義湘 (625-702) or Tosŏn 道詵 (827-898), but rebuilt by Chinul in 1183.

Initially, when the Master had yet to travel south, he made an agreement with all his fellow trainees that said, "I want to shirk fame and establish a fragrant retreat-society (*hyangsa* 香社) that will only be concerned with training in samādhi and prajñā. What do you all think about this?" They answered, "In this degenerate age of the dharma (*malbŏp* 末法), we are afraid this is not the right time." The Master sadly breathed a long sigh and said, "Although the times may change, the nature of the mind is immutable. The Kyo dharma's notions of flourishing and degeneracy are the views of the provisional doctrines of the three vehicles. Should the wise hold the same [views]?" The congregation was convinced and said, "We concur. On another day, we will establish a religious society that perforce will be named Samādhi and Prajñā." But it was only when he reached Kŏjosa that they finally were able to establish the Samādhi and Prajñā Society. There, he recorded the text of his *Encouragement to Practice: The Compact of the Samādhi and Prajñā Society* in order to reward their initial resolve. After he moved the community to Songgwang Mountain, it still retained the same appellation; but since a neighboring monastery had the identical designation, he received a royal order changing [the name of his community] to the Cultivating Sŏn Society (Susŏnsa 修禪社). Although the appellations were different, the intent remained identical, such was the resolve of the Master in regards to samādhi and prajñā.

初師之未南遊也、與同學諸子、約曰、「吾欲逃名、結香社、以習定慧爲事、於子等、何如?」曰、「末法、恐非其時。」師乃慨然長歎曰、「時劫可遷、心性不變、教法興衰、乃三乘權學見耳。智者應如是乎。」衆皆服曰、「然。他日結同社、必號定慧。」及在居祖寺、果立定慧社、仍述勸修定慧結社文、償初志也。至移社松廣、亦循其名、後以隣有寺同稱者、因受朝旨易焉、所謂修禪社也。名雖異而義則同也、師之志在定慧、如此。

During the spring, in the second month of the second year of the Da'an 大安 ["Great Peace" reign-era of the Jin dynasty, 26 February-26 March 1210], the Master held a dharma ceremony for the guidance of his deceased

mother's spirit that lasted for several weeks. At that time, he announced to the society's congregation: "I will not be staying much longer in this world to expound the dharma. Each of you should exert yourselves [in your practice]." Suddenly, on the twentieth day of the third month [15 April 1210], he showed signs of illness, and after eight days the end was near. He had a premonition [of his death]. The night before [he died], when he went to the bathhouse to bathe, his attendant asked for a [death] gāthā. The Master replied in a natural and easy manner. Late in the night, he retired to the master's room (*pangjang* 方丈) and engaged in questions and answers just as he always had. Toward dawn, he asked, "What day is it today?" Someone replied, "It is the twenty-seventh day of the third month [22 April 1210]." The Master donned his ceremonial dharma robe, washed his hands and rinsed his mouth, and said, "These eyes are not the eyes of my ancestors; this nose is not the nose of my ancestors. This mouth is not the mouth born of my mother; this tongue is not the tongue born of my mother." He then ordered the monastery drum beaten to summon the congregation, and, carrying his staff with six rings, he walked toward the good-dharma hall [the lecture hall]. There, he lit incense, ascended his seat, and proceeded with all the usual formalities.

大安二年春二月、因薦母、設法筵數旬。時謂社衆曰、「吾住世語法不久、宜各努力。」俄三月二十日、示疾、凡八日而終、預知也。前一夕、就湢室沐浴、侍者請偈、因設問、師從容答話。夜艾、乃入方丈、問答如初。將曉問、「今是何日?」曰、「三月二十七也。」師具法服盥漱云、「這介眼、不是鼻祖眼、這介鼻、不是鼻祖鼻、這介口、不是孃生口、這介舌、不是孃生舌。」令擊法鼓集衆、策六環錫杖、步至善法堂、祝香升座、如常儀。

He then struck his staff and, after mentioning the circumstances surrounding the questions and answers exchanged in the master's room the previous evening, said, "The numinous efficacy of the Sŏn dharma is inconceivable. Today I have come here because I want to elucidate it clearly to all of you in this congregation. If you make an astute move (*ilch'aja*

一著子)[21] in questioning me, this old man will make an astute move in answering you." He looked to the right and left and, fingering [his staff], said, "The vitality (S. *jīvitendriya*) of this mountain monk is now completely in your hands. You are free to drag me aside or pull me down. Let those who have sinews and bones come forward." He then sat on his seat with his legs stretched out and answered the various questions put to him. His words were precise and his meaning detailed; his elocution was unimpaired. All [the events occurred] just as [they are recorded in the] *Imjong ki* 臨終記 [*Death Record*].[22] At the very end, a monk asked, "I haven't yet determined whether the past illness of Vaiśālī's Vimalakīrti and today's sickness of Chogye's Moguja are the same or different."[23] The Master replied, "Have you only come to study similarity and difference?" Then, picking up his staff, he struck it several times and said, "A thousand things and ten-thousand objects are all right here," and, supported by his staff, he remained sitting immobile and serenely departed.

乃振錫、擧前夕方丈中問答語句因緣云、「禪法靈驗、不可思議。今日、來到這裏、欲爲大衆說破去也。你等不昧一著子問來。老漢亦不昧一著子答去。」顧視左右、以手摩之曰、「山僧命根、盡在諸人手裏。一任諸人、横拖倒曳、有筋骨底出來。」便伸足踞于床、隨問而答、言諦義詳、辯才無礙。具如臨終記。最後、有僧問、「昔日毗耶淨名示疾、今日曹溪牧牛作病、未審是同是別。」師云、「爾學同別來?」乃拯柱杖數下云、「千種萬般、摠在這裏。」因執杖、踞床不動、泊然而逝。

His disciples set out incense and lamps and made offerings for seven days.

21 A "move" (*ilch'aja* 一著子) refers to moving one of the stones used in *paduk*, a traditional Korean game similar to the Japanese game of *go*.

22 The *Imjong ki* is not extant and its contents are unknown, though I think it is plausible to assume that much of the information found here in Kim Kun-su's account of Chinul's death is taken probably verbatim from this text.

23 Alluding to a chapter in the *Vimalakīrtinirdeśa* where the layman Vimalakīrti uses illness as an expediency to teach an assembly of bodhisattvas; see *Weimojie suoshuo jing* 1, *T* 475:14.539c ff.

His complexion remained exactly as if he were still alive, and his whiskers and the hair on his head kept right on growing. Bones were left in the ashes from his cremation, bones that were of all the five colors. Śarīra [relics] were discovered: there were thirty grains of the large ones, and incalculable numbers of smaller ones. His stūpa [reliquary] was located on a northern slope of the society. His Majesty [Hŭijong 熙宗] heard about the news and, in grief, conferred on him his funerary title (*si* 謚) State Preceptor Puril Pojo (Sun of Buddha that Shines Universally) and named his reliquary Kamno (Amṛta, Sweet Dew). He had lived into his fifty-third year and had been a monk into his thirty-sixth year. His life's oeuvre included the *Kyŏlsa mun* 結社文 (*Society Compact*, viz., *Encouragement to Practice*), *Sangdang nok* 上堂錄 (Record of Formal Discourses), *Pŏbŏ* (Dharma Discourses), and *Kasong* 法語歌頌 (Songs and Verses),[24] each in one roll; they reveal the purport of the tradition and are all well worth reading.

門徒設香燈、供養七日、顏色如生、鬚髮漸長。荼毗拾遺骨、骨皆五色。得舍利、大者三十粒、其小者無數。浮圖于社之北麓。上聞之慟、贈謚曰佛日普照國師、塔曰甘露。閱世五十三齡、受臘三十有六。生平所著、如結社文、上堂錄、法語歌頌、各一卷、發揚宗旨、咸有可觀。

Some might say, "Death and birth[25] are important matters. The Master was able to yield to fate and avail himself of the things around him, strolling peacefully along and freely doing whatever he wanted; in the midst of this, he certainly was someone who surpassed ordinary people. Nevertheless, if we are talking about the utmost Way, then he was not quite there. Why would we say this? This is what Laozi 老子meant when he said, 'I am valued

24 Of the works that Kim Kun-su lists, only the *Kyŏlsa mun* is extant. It is also unclear whether the *Pŏbŏ Kasong* was one work or two.

25 "Death and birth" (*sasaeng* 死生) is an atypical compound, which in other editions is read as "death can be [viewed as]…" (*sa ka* 死可); e.g., Yi Nŭng-hwa, *Chosŏn Pulgyo t'ongsa* 3, p. 341 l. 1; *Pojo pŏbŏ*, fol. 141b l. 13.

because few are those who know me,'[26] or Zhuangzi's 莊子statement, 'One's conduct should be free of ostentation.'[27] The ancients who embodied the Way were exactly like ordinary people. Did they have to take recourse in odd or strange behavior to capture people's attention? This was even the case with the World Honored One, who is called the King of Dharma: though he was able to amuse himself with complete autonomy in displaying supernatural powers, when he was lying between the Twin [Śāla] trees as he was about to become quiescent, he said, 'My back is paining me now, I will enter nirvāṇa'; he then passed away while lying on his right side, one foot on top of the other. Furthermore, Sŏn Master Yinfeng 隱峯 of the Tang passed on while standing on his head.[28] His sister, who was a nun, reproached him, saying, 'My dear brother, during the whole of your life you couldn't abide by the Dharma and *Vinaya* and even in death you still try to deceive people!'[29] Now, that the Master founded a monastery and instructed a congregation was already a lot; but that on the day of his death, he would then beat the drum and assemble the congregation, ascend his seat and expound the dharma, and take leave while remaining seated on his couch—from the perspective of the Way, isn't this rather overdoing it?"

或曰。「死生大故也。師能委命乘化、優遊自肆、是其中以有過人者。然語之至道則未也、何以言之。盖老子貴知我者希、莊周欲行不崖異、古之爲道者、與人同耳。其肯自爲詭異奇偉之迹、以取人知耶。至如世尊、號法中王、神通作用

26 Adapted from Laozi's 老子 *Daodejing* (道德經), chapter 70: "Those who know me are few and on that account I am all the more valued" (知我者希, 則我者貴); cf. John C. H. Wu, trans., *Lao-tzu*, *Tao Teh Ching*, p. 101.

27 Quoted from the *Zhuangzi* 莊子, chap. 12, "Heaven and Earth" (*C.* Tiandi pian 天地篇), sect. 2: "To conduct oneself without ostentation is generosity" (行不崖異之謂寬); see Mair, trans., *Wandering on the Way*, p. 104.

28 Yinfeng 隱峯 (d.u.) of Wutaishan 五臺山 is a second-generation successor in the Nanyue 南嶽 lineage; for his biography, see *CDL* 8, p. 259b5-c11 (and see p. 259c7, for the reference to him dying while standing on his head); and *Song gaoseng zhuan* 宋高僧傳 21, *T* 2061:50.847a2-20 (and p. 847a11-12 for his unusual death).

29 Yinfeng's sister's remark appears at *CDL* 8, p. 259bc8-9; *Song gaoseng zhuan* 21, T 2061:50.847a15.

、游戲自在、及其雙林宴寂、則曰、<吾今背痛、將入涅槃。> 遂右脥累足而化。又唐隱峯禪師、倒立而化、妹有爲尼者咄曰、<老兄平生不循法律、死更熒惑於人。> 今師之開堂示衆已多矣、死之日而乃復鳴鼓集衆、升座說法、踞床告滅、其於道不爲疣贅乎?」

Answer: "This is not the case. Now, as the functioning of the Way is free from all limitations, people's conduct is not the same. Therefore it is said, 'Under Heaven, there is one result but a hundred forecasts, different roads but a common end.'[30] One who speaks like the above critic knows about there being one but does not yet know about there being two. When the successive patriarchs in the Sŏn school conferred their dharma legacy as they were about to die, they necessarily displayed miracles, which are recorded in detail in all the histories of monks. It is also the case that many masters who came later passed away after climbing up to the Dharma Hall and expounding the dharma. Weiguan 惟寬 of Xingshansi 興善寺 ascended the hall (*sangdang* 上堂) [to deliver a formal dharma discourse], uttered a gāthā and, while sitting quietly, passed away.[31] Shengnian 省念 of Shoushan 首山 left a gāthā and, on the scheduled day, ascended the hall to expound the dharma; while sitting quietly, he left forever.[32] Zhiduan 志端 of Juifeng 瑞峯 shaved his head, bathed, climbed up to the hall, took leave of the congregation, and, while

30 This quotation is adapted from the *Yijing* 易經, Appended Explanations, second half (Xi Ci xiazhuan 繫辭下傳), exchange no. 5: The Master said: "[In everything taking place] Under Heaven, what need is there for thoughts or forecasts? Under Heaven, everything has a common end but different roads, the same result but a hundred forecasts. So Under Heaven, what need is there for thoughts or forecasts?" (子曰 : "天下何思何慮? 天下同歸而殊塗, 一致而百慮, 天下何思何慮?"). Quoted from the Zhuangzi 莊子, chap. 12, "Heaven and Earth" (C. Tiandi pian 天地篇), sect. 2: "To conduct oneself without ostentation is generosity" (行不崖異之謂寬); see Mair, trans., *Wandering on the Way*, p. 104.

31 Weiguan 惟寬 (755-817) was a disciple of Mazu Daoyi in the Nanyue 南嶽 lineage of Chan; for his biography, see *CDL* 7, p. 255a12-b14; *Song gaoseng zhuan* 宋高僧傳 10, T 2061:50.768a13-b11.

32 Shoushan Shengnian 首山省念 (926-993) was disciple of Fengxue Yanzhao 風穴延沼 (896-973) in the Linji lineage; for his biography, see *CDL* 13, pp. 304a11-305a6.

sitting quietly, passed away.[33] Yinwei 隱微 of Daning 大寧 ascended the hall and, after reciting a gāthā, passed away.[34] Should they all be ridiculed? Alas! People in the Semblance and Final [ages of the Dharma] have many doubts and little faith. If it were not for those enlightened gentlemen before us who, through the use of skillful expedients (*upāyakauśalya*), instructed, encouraged, and guided us so that we can generate thoughts of respect and admiration, then even thought we might want to follow the path of the sages, it would be quite difficult. If we examine the intent of the Master, we can see that he was solely concerned with benefitting all beings in accordance with their capacities."

答。「不然。夫道之用無方、而人之行不同。故曰、<天下一致而百慮、殊途而同歸。> 若所云者、知其一、未知其二也。且歷代禪門諸祖、臨終囑法、必顯神異、僧史載之詳矣。至於後之諸師、升堂說法而就化、若興善寺之惟寬、上堂說偈、安坐而化、若首山之省念、遺偈剋日、上堂說法、安坐長往。若瑞峯之志端、剃髮澡身、升堂辭衆、安坐而化、若大寧之隱微、上堂說偈而化、皆可譏耶。嗟乎! 像季之人、多疑而少信、非有先覺之士、以善巧方便、開示勸導、生歆慕心、雖欲發趣聖道、斯亦難矣。觀師之心、亦接機利物之一端也。」

The year following the Master's demise (1211), his successor in the dharma, the śramaṇa Hyesim, and others finished compiling the Master's *Haengjang* 行狀(Account of Conduct), and therewith informed [the king]: "We request that you accept this in order to edify future generations." His Majesty [Hŭijong 熙宗] replied, "I assent." He then ordered this lowly vassal to compose the text of this inscription. I am one whose instruction is deficient even on Confucianism, let alone such abstruse expressions as the mind of the buddhas or the [dharma] seal of the patriarchs. But compelled by [the king's] unambiguous order, I had no grounds for refusing. I have

33 Zhiduan 志端 (892-969) was a disciple of An'guo Hongtao 安國洪瑫 (d.u.) in the Qingyuan Xingsi 青原行思 (d. 740) lineage; for his biography, see *CDL* 22, p. 381b22-c28.

34 Yinwei 隱微 (886-961) was a successor in the Qingyuan Xingsi lineage; for his biography, see *CDL* 23, p. 392a5-b1.

given my all regarding what I have learned [about Chinul's life], hoping to give form to his magnificent splendor.

師沒之明年、嗣法沙門慧諶等、具師之行狀、以聞曰、「願賜所以示後者。」上曰、「俞。」乃命小臣、文其碑。臣業儒而未至者也、而况於佛心祖印方外之談乎。但迫明命、無由以辭、玆扣竭於謏聞、敢形容於盛美。

His epitaph reads:
A finger therewith points at the moon, but the moon is not that finger,
Words therewith teach the dharma, but the dharma is not those words.
All the texts of the three vehicles, their differences come from conforming to varying capacities,
Direct access through the shortcut, there is only this one gate.
[Śākya]muni held up the flower, Kāśyapa's face broke into a smile,
[Bodhi]dharma [contemplated while] facing a wall, Huike cut off his arm.
The mind transmits the mind, it is nondual,
The dharma confers the dharma, it is nondual.
The fresh breeze, it is not yet spent,
What generation is it, where there are no people?
The master's body—a phoenix leaving its nest,
The master's mind—a mirror free of dust.
[Ha]ga Mountain—he opened the pathway,
[Cultivating Sŏn] Society on Song[gwang Mountain]—there he halted his carriage.[35]
The still water of meditative absorption is placid, placid without ripples,
The torch of wisdom is effulgent, its effulgence dispels the night.
The cypress tree in the courtyard, the answer to the patriarch's intent,

35 Reading "to halt," "put up" (*se* 稅) for "exuviate," "slough off" (*se* 蛻), following the *Tongmun sŏn* edition; see Haeju et al., *Chinul*, p. 371, n. 77. The locus classicus for the compound *sega* 稅駕 is the *Book of History* (*Shiji*), where it refers to putting up for the night, thus "resting."

White lotuses (*puṇḍarīka*) in the pond, they display the authentic doctrine.
The fourfold congregation[36] that surrounded him, there were all types there,
One sound reverberated, sonorously.
Contemplate birth and death—they are like a conjurer's trick,
Truth and falsity, how can they be different?
Ah! The Master strikes his staff, the myriad images are all interfused,
The breeze blows gently on the willow catkins, rain strikes the pear blossoms.

其銘曰、
指以標月兮、月不在指、
言以說法兮、法不在言。
三乘諸部兮、隨機差別、
徑截直入兮、唯有一門。
牟尼示花兮、迦葉破顏、
達磨面壁兮、慧可斷臂。
心傳心兮不二、法與法兮齊致。
眞風兮未殄、何代兮乏人。
師之身兮鶴出籠、師之心兮鏡無塵。
柯山兮啓途、松社兮蛻駕。
定水湛兮湛無波、慧炬光兮光不夜。
庭栢兮答祖意、池蓮兮演眞宗。
四衆繞兮雜遝 、一音暢兮舂容。
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36 The fourfold congregation (*sajung* 四衆, S. *pariṣad*) is a collective designation for the four groups of Buddhist adherents: viz., monks (bhikṣu), nuns (bhikṣuṇī), laymen (*upāsaka*), and laywomen (*upāsikā*).

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INDEX

Common titles, when given, are followed by the original title in parenthesis; for example: *Diamond Sūtra (Jin'gang jing)*. Terms are listed in the language in which they most often appear in the text followed by the original term in parenthesis; for example, tracing back the radiance *(panjo)*, hwadu (keyword)

A.

B.

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Robert E. Buswell, Jr. is Distinguished Professor of Buddhist Studies and Director of the Center for Buddhist Studies at the University of California, Los Angeles (UCLA), where he holds the Irving and Jean Stone Endowed Chair in Humanities. He is the editor of the Korean Classics Library series, published by the University of Hawaii Press in Association with the Academy of Korean Studies, chair of the editorial board of the International Association of Wŏnhyo Studies' Collected Works of Wŏnhyo series, and sits on the editorial board of the Kuroda Institute's "Studies in East Asian Buddhism" series. Buswell is the author of fifteen books on various aspects of the Chinese, Korean, and Indian traditions of Buddhism, including *Cultivating Original Enlightenment: Wŏnhyo's Exposition of the Vajrasamādhi-Sūtra* (Honolulu, 2007), *Religions of Korea in Practice* (Princeton, 2007), *Currents and Countercurrents: Korean Influences on the East Asian Buddhist Traditions* (Honolulu, 2005), *The Zen Monastic Experience: Buddhist Practice in Contemporary Korea* (Princeton, 1992), and *The Korean Approach to Zen: The Collected Works of Chinul* (Honolulu, 1983). In 2009, Buswell was awarded the Manhae Prize in recognition of his pioneering contributions to developing Korean Buddhist Studies in the West.

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In Memoriam
The Most Venerable Kasan Jikwan (1932–2012)

The heart and soul of this monumental publication project from its conception to its completion was the late Most Venerable Kasan Jikwan, Daejongsa, the 32nd President of the Jogye Order of Korean Buddhism. Throughout his illustrious career as a scholar-monk, his cherished wish was to aid the study of Korean Buddhism overseas and to enable its legacy, which reaches back some seventeen hundred years, to become a part of the common cultural heritage of humankind. After years of prayer and planning, Ven. Kasan Jikwan was able to bring this vision to life by procuring a major grant from the Korean government. He launched the publication project shortly after taking office as president of the Jogye Order. After presiding over the publication of the complete vernacular Korean edition, Ven. Kasan Jikwan entered nirvāṇa as the English version of *The Collected Works of Korean Buddhism* was in final manuscript stage. With the publication of the English version, we bring this project to completion and commemorate the teacher whose great passion for propagation conceived it, and whose loving and selfless devotion gave it form.

Ven. Kasan Jikwan was founder of the Kasan Institute of Buddhist Culture, President of the Jogye Order of Korean Buddhism, and President of the Compilation Committee of Korean Buddhist Thought. A graduate of Haeinsa Sangha College, he received his doctorate in philosophy from Dongguk University in 1976. He led Haeinsa as the monastery's head lecturer and abbot, and Dongguk University as Professor and the 11th President. After assuming the title of *Daejongsa*, the highest monastic rank within the Jogye Order, he became the 32nd President of the Jogye Order.

The leading scholar-monk of his generation, Ven. Kasan Jikwan published over a hundred articles and books, ranging from commentaries on Buddhist classics to comparative analyses of northern and southern *Vinayas*. A pioneer in the field of metal and stone inscriptions, he published *A Critical Edition of Translated and Annotated Epitaphs of Eminent Monk*s and also composed over fifty commemorative stele inscriptions and epitaphs. He compiled the Kasan Encyclopaedia of Buddhism, thirteen volumes of which have so far been published. He was the recipient of the Silver Crown Medal of Honor, the Manhae Prize for Scholarship, and the Gold Crown Medal of Honor for Outstanding Achievement in Culture, which was awarded posthumously.

On January 2, 2012, Jikwan Sunim severed all ties to this world and entered quiescence

at Gyeongguk Temple in Jeongneung-dong, Seongbuk-gu, Seoul. He left behind these words as he departed from this world: “With this ephemeral body of flesh, I made a lotus blossom bloom in this Sahā world. With this phantom, hollow body, I reveal the dharma body in the calm quiescence of nirvāṇa.” Jikwan Sunim’s life spanned eighty years, sixty-six of which he spent in the Buddhist monastic order.

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韓國傳統思想叢書

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